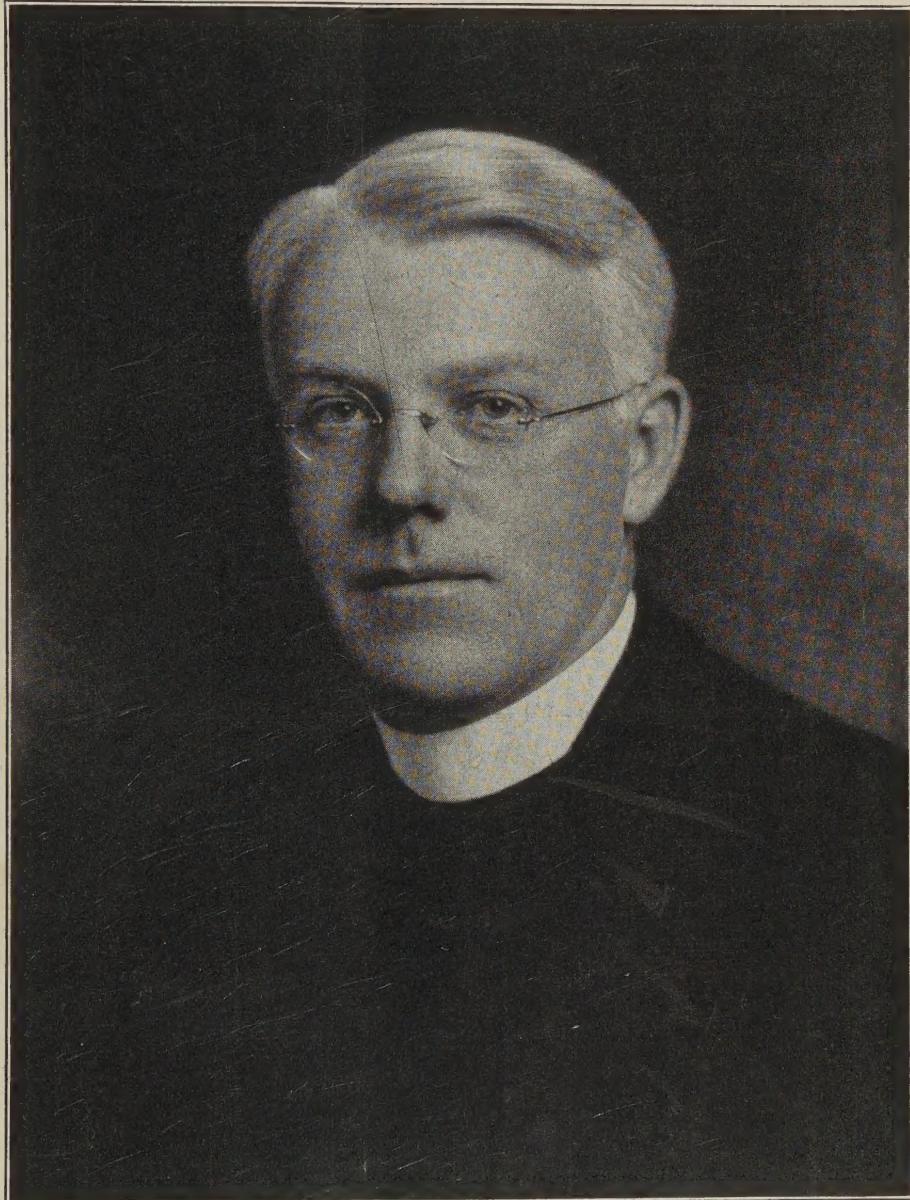
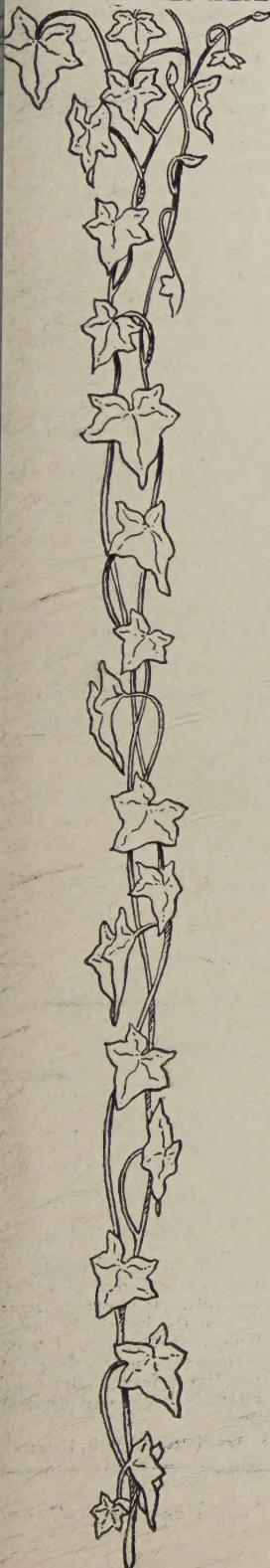


December 11, 1940

The Living Church



BISHOP-ELECT OF CHICAGO

The Rev. Dr. Wallace E. Conkling of Philadelphia was elected to head the diocese of Chicago, November 28th, on the second ballot.

(See *National*)

LETTERS

Processional Cross

TO THE EDITOR: I am grateful to the Rev. Arthur L. Washburn for the fine pictures of how the Processional Cross should be carried [L. C., November 20th]. They are accurate, but I should like to see the left elbow tucked in a bit more. It does away with that awkward look and is easier on the crucifer.

But what about the vestments and those gloves? Liturgically, I can find no excuse for gloves on any one but a bishop. Practically, they are a nuisance. They slip; and too often I have seen them when they were made of cotton, fitting badly and not too clean. Don't tell me it is to protect the metal on the staff. Any server's guild knows how to take care of that with a little friction. For years I have tried to get the gloves off a certain crucifer in a rural parish in a distant state. After seeing these pictures, what chance have I?

I would not presume to criticize the rector of any parish for any adaptation of the alb that he might see fit to use; but we look to **THE LIVING CHURCH** to give us information that is correct in every detail, and there isn't any such thing as a *short* alb.

I hope that someone will send in a picture of a crucifer correctly vested and carrying the cross as perfectly as this crucifer does.

Ossining, N. Y.

AMY STANFORD.

Aid to British Missions

TO THE EDITOR: Permit me to compliment you on the frequent and always favorable publicity you have given the effort now being made by the Church to raise \$300,000 on behalf of the missionary work of our Mother Church of England.

Your effort is an excellent example of loyalty to Jesus Christ who bade us extend His Kingdom, to the Church which so recently approved this effort in General Convention, to the great majority of Episcopalians who are whole-heartedly in favor with this effort, and to practically all readers of **THE LIVING CHURCH**.

Right now the Lutheran Church in America is engaged in a most laudable effort to raise \$500,000 in aid of the missions of their Mother Church. It would be strange indeed if Episcopalians were less loyal than are our Lutheran brethren.

As you have frequently pointed out, the Church in the United States today owes, in large measure, its very life to the work of the Church of England in America through-

The Living Church

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ELIZABETH McCracken.....Literary Editor
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out our Colonial era. And particularly is this true from 1702 on to the day of our Independence, for it was in 1702 that the Society for the Propagation of the Gospel in Foreign Parts was founded. In fact the SPG did not discontinue its work in the United States until the year 1785.

From 1702 to 1785, after which, in accordance with the stipulations of its charter, the SPG confined its work within the British Empire, this venerable society provided for 309 missionaries in America, 100 of whom died in service here, and 42 of whom were native Colonials; it supplied to this country scores of schoolmasters, schoolmistresses, readers, and catechists; it planted in these Colonies 202 central missions from which numerous other congregations were served; it gave financial help toward the building of many churches in America; it sent to this country thousands of Bibles, Prayer Books, and Church pamphlets; it provided scores of mission libraries for its agents in the Colonies; it expended more than a million and a quarter dollars for the propagation of the Gospel among Whites, Indians, and Negroes in the American Colonies.

In the light of these facts all Episcopalians, I feel sure, will gladly do their bit toward the maintenance of British missions in this day of Britain's distress.

(Rev.) SAMUEL S. HARDY.

Marion, Ohio.

Catholic Worship

TO THE EDITOR: The death of the Rev. M. Lloyd Woolsey in mid-September marked the passing of one of those valiant priests of the American Church whose ministry embraced the Catholic Revival in the United States. These men victoriously fought that battle which has brought to our ceremonial of today the beauty of holiness, and the fullness of Catholic worship, discipline, and practise.

When making a recent study of the use of incense in the Church, Fr. Woolsey sent me notes which were of such value that it seems advisable to pass them on in the hope that they may be of use to readers of **THE LIVING CHURCH**. Because of lack of funds, the completed book, *The Gift of Melchior*, cannot now be published.

The first recorded use of incense in the United States was at William Augustus Muhlenberg's school at Flushing, Long Island, in the 1830's. This was non-liturgical. After that, a long time elapses when no mention whatever is made of incense in the ceremonial of the Church. Fr. Woolsey tells us, however, of one service held at St. Paul's Church, Vergennes, Vermont, in the 60's when incense was used. He was in later years rector of this parish.

"I was told by old members of the parish," he writes, "that about the year 1867, when John Henry Hopkins jr. son of the then Presiding Bishop, was in charge, at one service, and *one only*, he used incense. I think he was then in deacon's Orders. Unless he secured a priest to officiate, he could hardly have used it ceremonially."

"My informants remembered his characteristic choice of the text for his sermon on that occasion: 'Incense is an abomination unto me.'"

John Henry Hopkins jr. is the author of our lovely Epiphany hymn, *We three kings of Orient are*.

Fr. Woolsey knew the men of the Revival—Ewer, Dix, perhaps Bishop Hopkins and DeKoven. His active ministry was spent during the years of the greatest adjustment to Catholic usage in the American Church. . . .

The men who fought and won the fight for Catholic Faith and practice, and that rich ceremonial which we so take for granted today, have most of them passed into the Church Expectant. Perhaps Fr. Woolsey was the last of that blessed company. Know him was knowing one of the saints of the Catholic Church, a privilege which one can never express. May he rest in peace and Light perpetual shine upon him.

Philadelphia.

ELISE DOUGLAS.

Conscientious Objectors

TO THE EDITOR: A vast majority of the people will condemn the course of the eight young men of Union Seminary who submitted to prison sentences rather than violate their consciences and register for the draft. But as a Christian pacifist I hail their course with joy, as going to the root of the ethical question involved in war.

Personally, I can see no difference between an acquiescence in war and an acquiescence in the segregation of vice in a red light district. Both are hideously evil; sins. . . . The principles of the Christian religion command every Christian to fight evil, *vide* the ancient baptismal vows.

The young men in question have followed in principle the same course early Christians did who refused to drop a bit of incense on a heathen altar and were thrown to the lions for their blessed Christian stubbornness. We honor them at the safe distance of 1900 years. But with their own skins jeopardized, Christians will shrink from honoring these young men for following the same course in principle. But I believe they will be honored century or two hence. It takes about three generations for an ethical principle to be effectuated. A generation of zealots, martyrs, a generation that thinks and agitates for it and the next, that demands and puts it into force.

These young men have taken a course that was needed to jolt people who imagine ethical questions can be settled by force. Their sincere stand should win the respect of honest people of intelligence and the prayers of those Christians who accept *all* the principles of Jesus, that the students may have fortitude. The Judge's holding his term of court open that they may recant and register, is ominous. They are likely to be subjected to the same abuses and cruelty by their jailers as were the conscientious objectors of 1917 and 1918, to get them to recant and register.

(Rev.) ARTHUR L. BYRON-CURTISS.

Utica, N. Y.

Principal Contents

BOOKS	16	FOR ADVENT	9
CHANGES ..	23	FOREIGN ...	7
DEATHS ...	22	LETTERS ...	2
DIOCESAN ..	13	MUSIC	20
EDITORIAL ..	10	NATIONAL ..	3
EDUCATIONAL	19	PARISH LIFE	21

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. **THE LIVING CHURCH** has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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The Living Church

NATIONAL

EPISCOPATE

Rev. Wallace E. Conkling Elected Bishop of Chicago

Making their choice on the second ballot, clergy of the diocese meeting in special convention at St. James' Church on November 28th elected the Rev. Wallace Edmonds Conkling, rector of St. Luke's Church, Germantown, Philadelphia, as seventh bishop of the diocese of Chicago.

Concurrence in his election was voted by the laity immediately, and the convention adjourned less than three hours after it was called to order to await further word from the new bishop-elect.

Reached by long distance telephone shortly after the session closed, Fr. Conkling expressed his gratification at being chosen in the following statement: "I am deeply grateful for the confidence expressed in me by the special convention at St. James' Church, Chicago, in electing me bishop of the diocese. You have placed upon me the necessity of making the most important decision of my life. I ask your intercession for me that under the guidance of the Holy Spirit a right decision may be made."

On the deciding ballot, with 106 of the clergy voting, the new bishop-elect received 54 votes—the exact number needed to assure his choice. On the first ballot he had received 45, 10 short of the required majority of the 108 clergy votes cast. With both clergy and laity participating in the nominating ballot, he polled 49½ votes, split in the following manner: clergy, 33; laity, 10; missions, 6½. Each parish in the diocese was allowed one vote in the lay order; each mission, one half vote.

OTHER STRONG CONTENDERS

Two other strong contenders, the Very Rev. Dr. Noble C. Powell, dean of the Washington (D. C.) Cathedral and the Rev. Dr. Dudley Scott Stark, rector of St. Chrysostom's Church, Chicago, each polled a sizable block of votes in the balloting. Dean Powell received 36 votes on the first poll, 30 on the second. Dr. Stark had 23 on the first and 21 on the second. Others placed in the running were Bishop Randall, Suffragan of Chicago, and Bishop Burton, Suffragan of Haiti, who were given three votes and one, respectively.

Lay delegations voted 43 to 22½ for

concurrence, and on motion of Dr. Stark Fr. Conkling's election was made unanimous. Suffragan Bishop Randall, who presided at the special convention, then appointed a notification committee consisting of Dr. Stark, the Rev. Crawford William Brown of Elgin, and Mr. George Ranney, and it was to this committee that the new Bishop-elect made the statement appearing earlier in this account.

Bishop-elect Conkling is one of the younger group of Church leaders in the

student. He has won wide recognition for the excellence of his preaching and has proved himself an able executive and organizer. He is the author of numerous books on religious subjects and has written biographical volumes as well. He has headed many important departments and commissions of the diocese of Pennsylvania and has been a deputy from that diocese to the past three General Conventions of the Church.

During the war he was in the hydrographic division of the naval overseas transportation service. He was honorably discharged from the navy in 1919 by express permission of the Secretary of the Navy to enter Philadelphia Divinity School.

Mrs. Conkling, the former Constance L. Sowby, is also an Oxonian, having received the degree of Master of Arts from the English University. They were married 10 years ago and have two children, Mary Margaret, 8, and Julia, 2.

"A MAN WHO CAN LEAD"

Fr. Conkling's name was presented to the delegates by Prof. Clark G. Kuebler of St. Luke's, Evanston, who made a plea that the convention select a strong leader. He urged them to elect "a man who can lead, who stands firm for his convictions and is strong in the Faith in this hour when the world and all things in it are shaken."

The name of Dean Powell was presented by the Rev. Crawford William Brown, rector of the Church of the Redeemer, Elgin, and that of Dr. Stark by the Rev. Gordon E. Brant, rector of the Church of the Advent, Chicago.

Fr. Conkling is the first man from outside the diocese to be called as Bishop of Chicago since before 1905, when the late Rt. Rev. Charles Palmerston Anderson, then rector of Grace Church, Oak Park, was named diocesan. The two bishops, Sheldon Munson Griswold and George Craig Stewart, who followed him were local men, the former having served as Suffragan for many years before he was elected to succeed Bishop Anderson.

Definite word as to his acceptance had not been received from the Bishop-elect at the time this issue was going to press. He was expected first to come to Chicago to consult with diocesan authorities before making a decision.

The session at St. James' was the second called for the purpose of electing a bishop;

Balloting for Chicago Diocesan

CLERICAL VOTE

	First Ballot	Second Ballot
Conkling	45	54
Powell	36	30
Stark	23	21
Randall	3	1
Burton	1	
Total	108	106

LAY VOTE

For confirmation—43. Opposed—22½.

East, and while only 44 years of age has been rector of his present parish in Germantown for the past 17 years. He was elected to that post within a year after entering the ministry—an unusual distinction since it is one of the largest churches in the diocese of Pennsylvania, having some 1,500 communicants. He is also in charge of two smaller chapels in Germantown—St. John the Baptist's, which has 200 communicants, and Nativity, having 150 communicants.

STUDIED IN ENGLAND

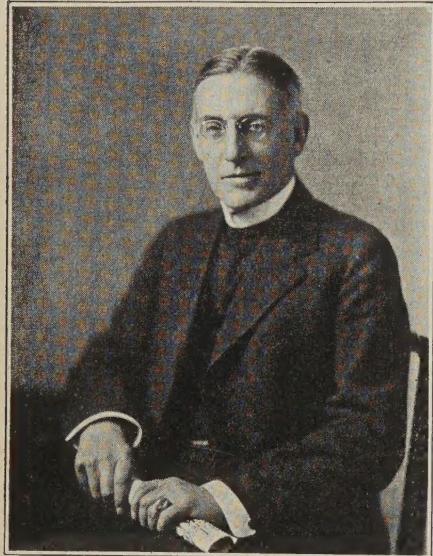
The Bishop-elect was born at Matteawan, N. Y., and attended the Matteawan high school. He matriculated at Williams College, where he obtained the degree of Bachelor of Arts. Following that he went to Oxford University, England, for two years, receiving the degree of Bachelor of Literature from that school. Returning to this country, he entered Philadelphia Divinity School, from which he was graduated with the degree of Bachelor of Sacred Theology. He was ordained to the diaconate in 1921, and to the priesthood the following year.

Known as a scholarly type of clergyman, Bishop-elect Conkling is an avid reader and

the first meeting held at the Church of the Epiphany on September 25th was adjourned in a deadlock when the clergy failed to agree on a candidate after 17 ballots.

Editor's Comment:

Fr. Conkling is a devoted pastor, an able executive, and a sound Catholic Churchman. We congratulate both him and the diocese of Chicago on his election, and we hope he will find it possible to accept.



BISHOP PARSONS: *With four other bishops, he opposed the Hoover Food Plan.*

FOOD FOR EUROPE

Church Leaders Object to Hoover Proposal for Relaxing Blockade

Objection to the proposal by Herbert Hoover to supply food for civilian populations in conquered European countries has been voiced by a group of notable Christian leaders in America, including several bishops of the Episcopal Church.

The statement of the Church leaders reads in part as follows:

"The American people are confronted by a dilemma of heart-searching difficulty. By Mr. Hoover and others, they are urged to bring pressure upon the government of Great Britain to permit the passage through her blockade of ships bearing food for civilian populations in Belgium, Holland, Norway, Finland and Poland who may face acute privation, if not starvation, in the coming winter. On the other hand, they are warned by eminent fellow-citizens, including trusted leaders of the Christian Churches, that the adoption of Mr. Hoover's proposal in its present form might strengthen Germany in her campaign of conquest, and indirectly prolong the enslavement of these very people whom it is proposed to relieve. This dilemma bears with peculiar poignancy upon those with Christian consciences."

"Our hearts go out in compassion to the innocent and brave peoples of these nations who, having already passed through

the agony of invasion, conquest and despoilment, today endure a merciless subjugation and tomorrow may face the further threat of hunger in the coming winter. If there is any plan by which their distress can be relieved without prolonging their subjugation through strengthening their conquerors, we believe all humane Americans will join in the desire to further such a plan. We earnestly hope that a way may be found.

"Unfortunately the only plan now offered to the American people is that of Mr. Hoover. We wish to pay tribute to his profound sincerity and his tireless services in behalf of humanity. However, after careful examination of Mr. Hoover's present proposal, we are constrained to indicate the misgivings which prevent us from giving it our support:

"(1) If hunger threatens people in the conquered countries, this is not to be attributed in the first instance to the British blockade, but to the despoilment of their lands, the expropriation of their food supplies, and the wholesale dislocation of their populations by the invaders. The Continent of Europe, while suffering a reduction in normal food supplies, contains adequate food to fend the danger of starvation from all its populations. The problem is not primarily one of supply but of distribution. Germany could, if she would, assure that all of the peoples of the Continent would be fed this winter. As their conqueror and ruler, it is her duty to do so. If the British are asked to permit the passage of additional foodstuffs to these peoples, it would be to discharge a task which is the obligation of Germany and which the latter is able to meet. By so much, it would relieve Germany of this responsibility, release her from the danger of revolt among the conquered peoples and thus strengthen her for further conquests. There is no way in which food can be sent without material comfort and aid to the aggressors.

"(2) Mr. Hoover's pronouncement is gravely inaccurate in statements of fact. For example, it declares that, unless its proposals prevail, fifteen million people will die in the coming winter. We know of no responsible estimate which places those endangered at more than a fraction of that figure.

"(3) The scheme would become operative only after the return by Germany of all supplies already withdrawn from the countries which are to be aided. We must frankly indicate our misgivings as to the practicability of such a proposal. Many will question whether such an undertaking by the German Government could be trusted and whether, if given, the fulfillment of its terms could be verified.

"No SACRIFICE"

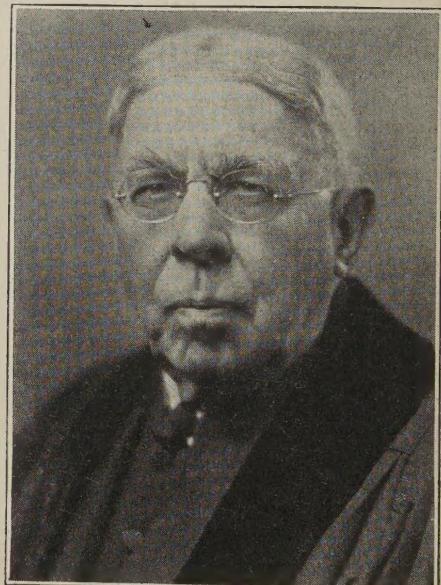
"(4) The plan proposes no contribution of money or food or ships by the American people. This feature will hardly commend it to Christians since it offers our people no opportunity for generosity or sacrifice on behalf of the sufferers. Indeed, our only participation would be through the pressure of American public opinion upon a foreign but friendly Government which Americans recognize as the chief protector of liberties which they prize.

"(5) The relationship of this problem to

the principles of national policy must be considered. Slowly but surely the American people have been driven to recognize that their own security is intimately involved in the success of Great Britain's heroic defense. They are unwilling to take any action which would compromise that defense. Therefore, the judgment as to whether any scheme of food relief would seriously weaken that defense can, in the last analysis, be given only by the British government. We must protest the repeated implication in Mr. Hoover's declaration that British hesitancy is due to heartless cruelty. The British people and their government are not less humane than in the last War when they not only permitted passage of food for Mr. Hoover's relief work in Belgium but contributed substantial sums to it. We believe that, if they can discover a way in which relief can be sent without jeopardizing the outcome of the main struggle, they will approve it.

A "FAR GREATER THREAT"

"(6) What is at stake, however, is not merely the security of Great Britain and the United States, but also the sole re-



DR. MACFARLAND: *The general secretary emeritus of the Federal Council of Churches also objected to Mr. Hoover's proposal.*

maining hope of freedom for these subjugated nations. *For their sakes and the sake of their children, no course can be risked which might imperil the only bulwark which still stands between them in their present need and the far greater threat of indefinite servitude.*

"(7) Finally, since these matters vitally affect the interests of the United States as well as of the belligerents, the propriety of negotiations by private individuals or organizations must be questioned. The proper channel for negotiation and action would appear to be the American government or some agency officially recognized by our government for that purpose."

FIVE BISHOPS

Members of the Episcopal Church signing the statement included: Bishops Hobson

of Southern Ohio, Lawrence (retired), Oldham of Albany, Page (retired), Parsons of California; and the Rev. Drs. Joseph Fort Newton and Howard Chandler Robbins.

Other noted signers included Drs. John A. Mackay, Charles S. MacFarland, Reinhold Niebuhr, Charles Seymour, and Henry P. Van Dusen.

Editor's Comment:

The signers of this manifesto have made out an excellent case for their viewpoint; but for Christians there remains the injunction "If thine enemy hunger, feed him" (Romans 12:20), and our Lord's own admonition: "Love your enemies, do good to them which hate you." (St. Luke 6:27). And there is the inconvenient warning recorded in St. Matthew 25:41-46: ". . . Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat. . . ." How would the signers interpret these passages in the light of the present world situation?

Forty Roman Catholics Protest European Food Plan

Forty Roman Catholic clergymen and laymen have issued a signed statement declaring "that any attempt to force the British blockade and feed the conquered populations of Europe is contrary to the best interests of Christianity and of America," it has been announced by Joseph W. Epply, Manchester, N. H., business man.

Aside from Mr. Epply, other signers of the statement include Dr. William M. Agar of Columbia University; Michael Williams, widely known Roman Catholic author and editor; Dr. John Pick of Boston College, and six professors from the University of Notre Dame.

FEDERAL COUNCIL Episcopal Church's Representatives Appointed

Three bishops, ten priests, one of them Colored and one a monk, three laymen, and two women have been nominated by the Presiding Bishop and elected by the National Council to represent the Episcopal Church in the Federal Council of Churches. They are:

Bishops Sterrett of Bethlehem; Gilbert, Suffragan of New York; and Sturtevant of Fond du Lac; the Very Rev. Dr. Paul Roberts; the Rev. Drs. Charles L. Gomph, Granville M. Williams, SSJE, Floyd Tompkins, Anthony R. Parshley; Harold Holt; Sidney E. Sweet; and George Plaskett; the Rev. Messrs. Almon R. Pepper and Theodore S. Will; Messrs. John M. Glenn, Clifford P. Morehouse, and Harper Sibley; Mrs. Robert G. Happ; and Miss Rebecka L. Hibbard.

The Episcopal Church is to be received into membership in the Federal Council at the biennial meeting to be held December 10th to 13th.

National Christian Mission Comes to Baltimore

Baltimore, one of the 22 American cities which are being visited in 1940 or 1941 by a team of 30 internationally-known Christian leaders, was host, during the week of November 24th to 30th, to this National Christian Mission of the Federal Council of Churches.

Eminent speakers included Dr. E. Stanley Jones of India, Muriel Lester of England, Adolph Keller of Switzerland, and Richard Roberts of Canada. The evening meetings were held in the Fifth Regiment Armory, and at the opening service 12,000 people attended. During the morning and afternoon, meetings and seminars were held throughout the city; these were enthusiastically attended.



E. STANLEY JONES: The "Inner Voice" led him successfully through vicissitudes.

The Rev. Richard H. Baker jr., the Rev. Dr. Don Frank Fenn, the Rev. Boyd R. Howarth, rectors of parishes in Baltimore, took an active part in the National Christian Mission, as did Mrs. J. Carroll Johns, executive secretary of the Church Mission of Help in Maryland.

The Rev. Dr. Arthur Lee Kinsolving of Princeton addressed the evening meeting on November 28th.

"The Inner Voice" and the Adventures of Dr. Jones

In a recent letter to friends, Dr. Jones has written: "Some thought I should not leave India at this time of crisis in the East to take part in the National Christian Mission in America, but the Inner Voice assured me I must come and then added, 'I'll get you there safely and on time.'

"I wondered at the 'safely and on time,' for I did not see any particular reason for it. I had my passage booked by the Air

France from Calcutta to Hong Kong and from there by an American steamer to San Francisco, but I soon began to see the reason. France collapsed and with it the Air France Line.

"I booked passage to go by way of Italy on an Italian Line, but Italy entered the war and that went by the board. Then I made a reservation on a Japanese liner, but when Italy got into the war that also collapsed. I tried to get a steamer to Hong Kong and from there get the Clipper across the Pacific, but this too was impossible. Two days before I sailed, I hadn't a thing in sight. Then came the wire saying a boat of the American President Line was sailing from Bombay to New York, via the Cape of Good Hope, South Africa, but it would take 40 days. Forty days would put me in New York late for the opening of the Saugatuck, Mich., ashram; and the Voice had said 'On time.' Still it was the only thing open, and I took it.

"In Capetown, South Africa, we were held up three days as the South African government wanted to seize Italian contraband we had on board. Finally they let us go, but we were behind schedule. This ship was ordered to stop at Trinidad to take on oil and fresh water, but that would take an extra day because it was off the direct line to New York. But in looking up the matter, I saw that the Clipper planes to and from South America went through Trinidad. Dr. Bader, in answer to my cable, told me to get off and take the plane to Miami, Fla. I did so, leaving Trinidad at 5 A.M., stopping at Puerto Rico, Dominican Republic, Haiti, and Cuba and getting into Miami at 5:50 P.M.—having spanned the whole Caribbean in 12 hours, a distance of 2,000 miles.

"I went direct to Chicago and then was being driven to Saugatuck by car when suddenly, as we were going along at 60, the hydraulic brakes went off. We careened across that road, just missed the ditch, and drew up just this side of disaster. We were within 20 miles of Saugatuck, and then this! The brakes had to be fixed; so we went back to a town and the garage man worked hard for three hours. The dead line for getting there on time was approaching when he said 'I've got it.' We jumped into the car and got into the Saugatuck grounds just as the bell was ringing for the opening of the ashram.

"I got there 'safely and on time!' Fourteen thousand miles of miracle! The Voice did not let me down. Across the years, it has never let me down."

BRITISH MISSIONS

Bishop Hudson Returns to London

The Rt. Rev. Noel Baring Hudson, representative of the Archbishop of Canterbury, left New York on November 26th by Transatlantic Clipper for La Guardia Field, to return to London.

Bishop Hudson, executive head of the Church of England Society for the Propagation of the Gospel in Foreign Parts, came to America at the invitation of the Presiding Bishop to explain to the Church

here the effect of war on British overseas missions. His stay just exceeded a month, during which time he addressed the General Convention in Kansas City and spoke to many Church groups in principal cities of the Middlewest and the East.

A WRITTEN MESSAGE

Just before leaving for England via transatlantic Clipper, Bishop Hudson put into writing his "deep gratitude to the Episcopal Church in the United States" for his experiences during his stay.

His letter states that "the welcome and the kindness I have received have been well nigh overwhelming," and emphasizes the Bishop's feeling that "the generous welcome extended to myself was, as it were, more than personal. It represented the feelings of affection and sympathy that the whole Episcopal Church entertains toward the sister Church of England in her difficulties. In seeking to convey, then, my gratitude, I know I speak for the whole Church of which I am the emissary, for the Archbishop of Canterbury who sent me, and for the British Missionary Societies."

Referring to the "sum for which the General Convention so munificently budgeted," Bishop Hudson said, "it will be of the greatest possible service in maintaining the life and witness of these younger churches up and down the world which the Societies of the Church of England seek to serve.

"But more than that," Bishop Hudson said, "Your generous and spontaneous action will bring great encouragement and inspiration to us all in our efforts to be worthy of our missionary responsibilities at a time when things are not easy."

Bishop Hudson's statement closed with an expression of "the strong hope I ventured to voice at the General Convention, namely, that out of this emergency gesture of generosity a new working unity may be forged between the Church in America and the Church in England by a new coöperation in forwarding our common purpose, i.e., the bringing of the world to the knowledge and love of God."

Editor's Comment:

Bishop Hudson's presence among us has been more than an official visitation; it has been an inspiration and a benediction to American Churchmen.

Methods Vary But Support is Always Assured

Goals ranging from \$750 to \$5,000 are being set by the dioceses as their objectives in the Aid for British Missions fund, and the Presiding Bishop's mail continues to bring assurances from bishops and other diocesan leaders that the promise of \$300,000 will be more than met.

Typical is the statement of Bishop Fenner of Kansas: "We have decided that approximately \$1,250 from Kansas would be our proportionate share. I anticipate no difficulty whatever. As a matter of fact, I believe we can exceed our quota."

The plans of dioceses vary widely as to the methods to be used in securing the necessary aid for British missions. New

Jersey conducted its very successful drive without the assignment of parish quotas; and individuals have already presented contributions amounting to \$5,000 to Bishop Gardner.

In Harrisburg, offerings taken at the four regional missionary mass meetings were applied to the pledge of the diocese for the aid of British missions. Rochester, according to Bishop Reinheimer, has planned a special appeal between Christmas and Ash Wednesday. They will designate the Church school Advent offering for British missions. There will also be a general offering in the parishes on January 26th, and a special committee has been set up to confer with possible larger givers.

BUDGET APPROPRIATION

The executive council of the diocese of Georgia has approved a budget of \$27,133, which is about \$1,200 more than last year. One thousand dollars of this amount is to be used to aid British missions. Bishop Wing of South Florida has ordered literature on the British missions situation, to be sent to each of his 59 clergy.

PARISH EFFORTS

One of the first reports of a parish effort came from St. Paul's Church, Troy, N. Y. The rector, the Rev. A. Abbott Hastings, preached a sermon on the debt of the Church to the Church of England, and informed the congregation that the loose offering of the day would be for British missions. Before long, \$400 had come to hand and the parish sent a check for \$500 to Bishop Oldham of Albany in expectation that this sum would be received.

ARMED FORCES

West Point Chaplain Accepts Call to New Jersey Church

The Rev. H. Fairfield Butt III, for several years chaplain of the United States Military Academy at West Point, N. Y., has accepted a call to become the rector of the Church of St. George's-by-the-River in Rumson, N. J.

Chaplain Butt will assume the new pastorate on June 15th, after completing his fourth year at West Point. The War Department has not yet named his successor.

Mr. Butt, who has a nation-wide reputation as a forceful speaker, has often told audiences: "My task is to make the cadet first and foremost a soldier of Christ. I have tried to inculcate in him an integrity of character and a consciousness of God that will be a standard for the whole army, and indeed for the nation."

A Clubhouse for Recruits in New Jersey

Swift action is being taken by the diocese of New Jersey to deal with the rapid expansion of Army posts and naval training stations in its territory. As one of the first steps, Bishop Gardner of New Jersey appointed the Ven. Robert B. Gribbon as

chairman of an Army and Navy service committee. When the new committee held its first meeting on November 25th, Archdeacon Gribbon presented reports from the clergy nearest to Forts Hancock and Monmouth, as well as the naval air station at Lakehurst.

The Rev. Thomas L. Ridout, appointed some weeks ago by the Bishop to represent the Church on the Fort Dix Community Service Committee, told of this committee's plans to open a club and hostess house in Pointville, N. J., as soon as arrangements could be completed with the Methodist Church, which owns the building. Fr. Ridout pointed out that, while the government has excellent plans for welfare activities within and later outside the post under WPA auspices, this winter is the time when the Church's service can be of most value.

The diocesan committee thereupon voted a budget to provide an assistant to Fr. Ridout in his parish work so that his services might be almost wholly at the clubhouse, and also to contribute a share to the upkeep and rent of the building. After a report to the national Church committee and the provincial body, regarding their respective shares in this work, further financial plans will be made.

Preparedness Program Touches Idaho

The calling up of the Idaho National Guard for a year's training at Fort Lewis and Camp Murray in Washington has taken quite a number of communicants among the officers and enlisted men.

An air base is to be constructed in Boise, Idaho, with the probable number of 2,500 officers and enlisted men. The cathedral parish is making plans to provide Church services for all Church families in this number.

BROADCASTS

Church of Air Program

Originates in New York Church

A New Year's broadcast originating in the sanctuary and choir of St. Thomas' Church, Fifth Avenue and Fifty-Third Street, New York, will be heard over the Columbia chain from 10:00 to 10:30 A.M. (EST) on Sunday, December 29th. A special hook-up will connect the church with Columbia's Station WABC.

An address, Religion the Hope of the New Year, will be delivered by the Rev. Dr. Roelif H. Brooks, rector of St. Thomas'; the choir will be under the direction of Dr. T. Tertius Noble, organist and choirmaster.

This is one of a series of special programs organized in celebration of the 10th anniversary of Columbia's Church of the Air, in which the Episcopal Church has had a part from the beginning. A brochure recently issued by Columbia, records the name and topic of more than 50 leaders of the Church who have participated in Church of the Air programs.

JAPAN

Nippon Seikokwai Will Not Enter Union of Churches

The Nippon Seikokwai (Holy Catholic Church in Japan), which for many years has been supported by the Episcopal Church and other Anglican Churches, has definitely refused to enter the union of Japanese Churches which has been proposed by Japanese Christians in response to recent legislation affecting religion.

The Nippon Seikokwai has not, in other words, endorsed the declaration of unity framed at the meeting of more than 3,500 Japanese Christian adherents in Tokyo on October 17th, the 2,600th anniversary of the founding of the Japanese Empire. "We expect," the declaration had stated, "to achieve the union of all Christian denominations."

Bishop Naide of Osaka has been elected Presiding Bishop of the reorganized Nippon Seikokwai, which is to have a completely Japanese House of Bishops.

The Most Rev. Samuel Heaslett, chairman of the Japanese House of Bishops from 1933 until his resignation on October 18th, has stated: "The Nippon Seikok-

ent existence is not forbidden by any present legislation. Having six times the necessary membership of 5,000 persons, it can meet the requirements necessary for recognition as a *Kyodan* under the religious bill.

In a sense, the union of the smaller denominations has been made necessary by this minimum membership requisite. Among the Japanese Churches which have agreed to the union are the Presbyterian-Reformed, the Methodist, Baptist, Evangelical Lutheran, United Brethren, Evangelical Congregational, Society of Friends, the Holiness, and Free Methodist Churches, the Christian Alliance, the Disciples of Christ, the Church of Jesus Christ, the Church of the Nazarene, the First Church of Japan, and the Tokyo Church of Christ.

Of these, the Methodist, Congregationalist, Baptist, and Lutheran Churches and the United Brethren would probably have enough members to exist as individual Kyodans. No pronouncement by the Presbyterian Church had yet been reported in the Japanese press, but this Church also would probably meet the membership requirements.

In keeping with the plan to free Japanese Churches from foreign control and support, the Kyodans will be required to register with the minister of education and have

in Japan. Seventy-nine Christian missionaries were reported to have left the country on one boat.

At the conference of the Japan Mission of the Missionary Society of the Church of England in Canada, held on October 22d to 24th, a resolution was passed stating: "In view of the changed circumstances in Japan, circumstances over which we have no control, and which show no indication of change for a number of years, we realize that our presence in this country will not be of sufficient help to the Nippon Seikokwai to justify our remaining in Japan." All 26 missionaries connected with this society will all be withdrawn by April.

Among the American clergy reported leaving Japan were The Rev. Oliver B. Dale, SSJE, and the Rev. William M. V. Hoffman, SSJE, of St. Michael's Monastery in Tochigi Prefecture. The Rev. Hunter M. Lewis has also left Koriyama with his wife and daughter and is returning by way of Australia.

One of the first notices of Church property changes is that of the New Life Sanatorium at Obuse in the diocese of Mid-Japan, which will shortly be turned over to Japanese diocesan officials, along with the Kindergarten Training School in Nagoya city. It is also announced that Bishop Reifsneider of North Kwanto has resigned as chairman of the board of directors of St. Paul's University, Tokyo. Bishop Matsui of South Tokyo is to succeed him.

It is believed that, though the cessation of foreign funds may not affect large cities and institutions as heavily as the smaller and more remote stations, a general reduction of from 20% to 50% in budgets, salaries, and evangelistic work will become necessary from April 1st in the Nippon Seikokwai, according to Tokyo reports.

CHINA

Consecration of Two New Bishops for District of Anking

The Rev. Lloyd Rutherford Craighill, who has been a missionary in China since 1915, was consecrated on November 30th as Bishop of the missionary district of Anking, China. The ceremony took place in the Cathedral of the Holy Saviour there.

At the same service, the Rev. Dr. Robin T. S. Chen was consecrated Assistant Bishop of Anking, in which capacity he will be Bishop Craighill's chief aide in the administration of the district.

Two bishops will be needed in the district since it would be impossible for one man to cross the lines that divide that part of the district which is free China from that which is occupied by Japanese military forces.

In addition, there is ample work in the district for two bishops, for the area includes over 100,000 square miles and has a population of 50,000,000. All but one of the 30 clergy are Chinese.

Bishop Chen, the Chinese, already widely known and loved, will work in free China, while Bishop Craighill, who has been in China since 1915 and has gallantly sur-



JAPANESE CHURCHPEOPLE: These members of the synod and visitors of North Kwanto and other native Japanese Churchpeople must assume complete financial and administrative responsibility for the Nippon Seikokwai by April 1st.

wai is not against the union, if the Church which results retains those dogmas which we feel to be the essentials. But the value of a Church is in proportion to and depends on its Faith; and if that Faith goes, the Church must come to an end."

That the Nippon Seikokwai will come to an end is not probable, for its independ-

their constitutions approved by the government before March 31st.

MISSIONARIES LEAVE

Many missionaries have left Japan, either in response to the advice of the United States or Japanese governments or feeling that it would be useless to remain

vived all the hardships and hindrances involved in his work in the Orient, will work in the penetrated territory. Bishop Craighill, elected by the House of Bishops at General Convention in Kansas City, succeeds the Rt. Rev. Daniel T. Huntington, who recently resigned and will retire.

Women Workers, Missionaries' Families Leave Shanghai

Women staff members and the wives and children of American missionaries in the diocese of Shanghai will have left China by February 1st, according to notice received by the foreign missions department of the National Council from Bishop Roberts of Shanghai, whose council of advice is acting on the advice of the Department of State and local consular authorities.

A number of wives and children of navy officials and of men in commercial circles are also returning to the United States. While no specific reason has been given for their departure, the foreign missions department has expressed the opinion that the step is being taken as a matter of precaution.

Those already en route include Mrs. Stephen W. Green from Yangchow, Mrs.

Hollis S. Smith from Zangzok, Mrs. Ernest H. Forster from Nanking, Mrs. John R. Norton and Mrs. Robert J. Salmon, both from Shanghai. All five are accompanied by their children. Also coming from Shanghai are Mrs. B. L. Ancell and Miss Elizabeth Graves; also Prof. and Mrs. John A. Ely. These are all on the *S. Washington*, arriving in the United States in December, its port uncertain at present.

Others en route include Mrs. James M. Wilson and her children, Miss Caroline Fullerton, Dr. Ellen Fullerton, and Miss Laura P. Wells, all from Shanghai, on the *Monterey*. Mrs. Donald Roberts and her children are also on the *Monterey*, but expect to remain in Honolulu. Dr. and Mrs. John E. Roberts and their children from Wusih are due on the *Mariposa*, probably at San Francisco. The Rev. and Mrs. Leslie Fairfield from Wusih will disembark at Los Angeles about December 12th. The Rev. and Mrs. W. T. Holt jr., recent appointees for Shanghai, have been transferred to the Philippines, their station not yet known. Dr. John W. Wood has sent word to all women missionaries from China now in the United States that the announcement probably means no women will be allowed for the present to return to China.

wife is an American by birth. Her husband is a Swiss army officer home for six weeks' furlough after 12 months' service defending Swiss neutrality.

Three inveterate travelers follow. Each of them has been in Geneva often enough to become a welcome friend in our congregation. They are now waiting for the promise of steamer accommodations from Lisbon, on which permission to go through Portugal depends. They should and will return to the United States. This is not the year for tourists.

Now a young Scottish minister approaches. He is unable to return to England; his wife and tiny infant could not stand the hardships of such a journey. He does editorial work in several languages as a staff member of the World's Committee of the YMCA, worships regularly with us, and once a month has a service for Scottish people in the American Church.

STUDENT SERVICE LEADER

That tall young American thought a few months ago that he would have to close the headquarters of the International Student Service because all European students were in armies. Instead he has had to enlarge his office force to meet the needs of students who have become prisoners of war. They are able to study if he can supply the books.

There comes the private secretary of the executive secretary of the World Council of Churches. Close behind is a stenographer in the World YMCA headquarters. There is a Spaniard and his son. This man worked for an American agency that was closed by the war. Now comes the daughter of our Church treasurer, a daily volunteer helper in the great International Red Cross work for the exchange of news between prisoners of war and their families and for the finding of missing soldiers and civilians scattered through the world. Endless card indexes make this possible and the 1,000,000th letter was mailed near the close of the first year's work. I think that quietly dressed woman whose face I did not notice as she hurried toward the gate was the executive secretary of a large combination of peace societies.

All this is a reminder of the fact that Geneva remains, as it was before the coming of the League of Nations, the headquarters of the International Red Cross since 1863, of the World's Committee of the YMCA since 1878 (the first rector of our Church was one of its organizers), and of other similar societies. Geneva continues to be the best center for any organization trying to serve both sides of the conflict in an impartial way.

The fact that two-thirds of this morning's congregation are active in some form of religious or philanthropic international work must not obscure the others. Let me point out some of them. There is the American mother of two of the few Sunday-school children; the fear of war has not driven her from peaceful Geneva. Close to her is an American teacher on the faculty of the International School who also teaches in our Sunday School.

A German is coming out now. She has taught English so long here and has come

(Continued on page 12)

SWITZERLAND, A HAVEN IN WAR-TORN EUROPE

A Congregation at the American Church in Geneva Includes Many International Officials

BY THE REV. EVERETT P. SMITH

Between war-torn France and Germany lies Switzerland, a land long known as a haven for the oppressed. Politically neutral, Switzerland has served also as central headquarters for many international organizations that seek to serve many nations impartially. Many interesting personages are included in any public gathering at Geneva. In this article, the Rev. Dr. Everett P. Smith, the 71 year-old rector of Emmanuel American (Episcopal) Church in Geneva, describes his congregation.

I like the garden around the American Church for there I can intercept most of the people coming from the service, greet them and hear news of absent members of their families. The fear of war has greatly diminished our colony and has kept away tourists from Geneva. The church attendance is correspondingly less. (There were 33 today.) But leaders of certain great organizations remain here carrying heavy burdens. They meet to worship and to find strength.

Here they come through the open door. The first one usually slips away early and quietly. That is perhaps part of her Quaker training, but she is internationally known in the World Woman's Party. No one here has been more kind or in more efficient personal contact with people made homeless and helpless by the mischance of war. And how many they are! Close behind her comes one of wide education and bright mind who is feeling and studying the way into Christianity. Next, the wife of a vestryman who is executive secretary of

the World's Committee of the YMCA. He is visiting the United States and will return soon. Their sons grew up in this parish. One is a missionary in China and the other represents the International Student Service and is visiting students who are prisoners of war in Germany. She needs faith and has it. She is also a leader in the war-relief work of this Church.

OTHER INTERFAITH LEADERS

Next comes a practicing doctor of medicine and her daughter. I am glad to learn that her husband is back again in Switzerland. He is conspicuous in the movement for Church unity and has been crossing national frontiers to renew and strengthen inter-Church friendships. While I secure his news, I am losing sight of some who are passing me to speak with later comers; but here comes the general secretary of the World's Committee of the YWCA, who plans and supervises work in many countries. While doing this, she became one of the crowd of refugees who left Paris for Southern France ahead of the German armies. She tells of another member of this Church now working in Southern France for women and girls.

Here comes a vestryman. He has been for years the YMCA's expert on the Balkans and on the Eastern Orthodox Church. He starts on Tuesday for a month's tour of military prison camps in Germany, France, and Italy. At his side now is his wife who as president of our parish Woman's Guild has directed and held together for a year its constant work of war relief.

Next come a young married couple. The

THE INTEGRATING CHRIST

A "Divine Column" Is Needed to Direct the World's Desire
for Unity and Sacrifice into Christian Channels

BY THE REV. BERNARD IDDINGS BELL, D.D.

The chief characteristic of human behavior in this mid-twentieth century is an impulse, increasing, apparently irresistible, felt by individuals, to lose themselves in service and sacrifice to an entity bigger than their individual selves. Until very lately indeed, America has been less touched than other peoples by this impulse; but it is now growing in intensity among us, too—especially in the younger, uncanny generation.

Such an urgent desire seems strange, at first glance, to those brought up, let us say before the first World War; for until that conflagration burst into flame it had long been supposed by almost everyone of a liberal way of thinking that nations exist, Society exists, even the Church of God exists, only to subserve individual welfare and to further individual fulfilment. So generally has this been felt that most of us have assumed that such a notion is a manifestation of a ruling element in human nature, indeed that it is a part of the will of God. Because we have come so generally to suppose that, many of us now are bewildered, almost stunned, as we observe the passionate intensity with which a large part of our present world proclaims, by word and action, that individualism is to their minds a monstrosity.

It would have been well if, in earlier days, we who have called ourselves "liberals," had read the history of human conduct a little more carefully, and observed therein how almost always men have deemed the good of Society more important than the good of any of its component parts. It would have been well if some of us who have called ourselves "liberals" noticed how in religion God has not said, Jesus Christ and Christian morals have not taught, that a human being may live for himself and so fulfil his destiny. We have preferred to overlook both history and religion, and to encourage each little man and each little woman to try to make life meaningful and satisfactory in terms of self-expression.

REBELS AGAINST SELF-EXPRESSION

The little man, the little woman, have found the prescription worse than inadequate. Living in terms of self has not made for inner happiness but rather for an intolerable distress of spirit. Against self-absorption, because of that distress of spirit, we now behold a world-wide rebellion.

Modern man generally has been urged, almost forced, to live as though the world were made for him to do as he pleased in. Life of such a fashion has bored modern man—and especially younger modern man—beyond endurance. Sometimes, disappointed, he has been content to weep at life's lack of savor; sometimes he has become a disillusioned cynic, hopeless of happiness; more often, and more sanely, he

has sought out to support, to fight and die for, programs which he hopes may integrate himself and others into some unit larger than the individual.

TOTALITARIANISM

It is a tragic thing, but natural enough, that there should have risen up leaders ready to take a self-seeking advantage of this passionate desire to live and die in service to some ideal of sociality. When men and women grew tired and disgusted at the absurdity of each regarding himself, herself, as a god, there were strong but self-seeking demagogues ready at hand. These saw their opportunity. In consequence, the first reaction—a mighty one, a terrifying one, a wicked one—has been the rise of



DR. BELL: Noted as a writer, preacher, educator, and theologian, he describes in this article the religious significance of the European crisis. The dictators did not invent the crisis, Dr. Bell insists, but merely took advantage of it to further their demonic aims.

such dictators as now lead many of the nations and threaten soon to dominate the world.

There are many people, altogether too many, who seem to think that these towering figures are personally the authors and makers of totalitarianism. They are nothing of the sort. They have come into power because of the general hunger for social solidarity of which we have been speaking, because of a common revolt against the stupidity of a continued self-expressionism. The masses cried aloud for leadership in human solidarity. The dictators sensed the popular demand, the popular need, and rushed in to supply it.

If there had been other leaders, wiser and more humane, ready and able to respond to that cry for someone to lead the crowd in its new approach to solidarity,

in its sacrificial exaltation of the brotherhood as more demanding than the brothers, such leaders could have led the nations and the world to better things than those we see, and that quite as easily as those who actually did do the leading. *But there were no such wiser, nobler leaders.* The wiser, nobler people remained serenely unaware of the revolt against individualism which was moving in the hearts of the people generally, yes in the hearts of their own sons and daughters.

The man in the street, meanwhile, was clean fed-up with egoistic liberalism. He had found it productive of a social insecurity not to be tolerated. He had grown sick of the selfishness which was its ruling motive. He demanded discipline, the discipline of sacrifice to a common ideal and a common welfare—wanted it for others and wanted it for himself. He cried aloud for leadership thereunto. Since no better captains appeared, he found that leadership in Lenin, in Mussolini, in Hitler, in Franco, in Kemal Ataturk and his successors.

THE KINGDOM OF SACRIFICE

If theirs be leadership dangerous to humanity, let the blame be placed where it belongs, upon the shoulders of Christians—Christian bishops, priests, preachers, lay-folk—who failed to teach that our religion is dedicated to the very sacrificial sociality which modern man insists must be. We did not even try to give to the world the leadership into solidarity which it had come to need and long for. We did not hold up before men's eyes Jesus Christ, leader of the host of sacrificing brothers, bringer-in of a Kingdom of mutual sacrifice in business, in industry, in the arts, in the home, in all the common concerns of man. Our religion for the most part ceased to be a religion; it became a private pietosity. We missed our opportunity and responsibility to lead this new world intent on socialization, into the only *adequate* socialization. We were occupied in other, lesser, incidental things: in financing missions, in pensioning the clergy, in promoting ecclesiastical projects, in erecting and adorning church buildings, and in what not else. We "missed the bus," as the saying goes; and in our place secularistic, nationalistic dictators took over (and continue to take over) the leadership of that new world which we were too confused in mind and heart to lead or try to lead.

THE CHRIST MEN DESIRE

But, thank God, our Christian chance is not permanently gone from us. We Churchmen, cleric and laic, have failed. We have failed man and God. But God has not failed; Jesus has not failed. The God-man still remains the only leader into coöperation whose wisdom is sufficient for a permanent and adequate Society. These other leaders, the dictators and would-be dictators, will not do. They overreach themselves. Eventually they will destroy one another. But that destruction will not destroy the desire of men and women to lay down lives for that which is more than themselves. Men will continue to demand

(Continued on page 12)

What About the Presbyterians?

JUST where does the Episcopal Church stand today in its approach toward unity with the Presbyterian Church in the U.S.A.?

General Convention took no action in regard to the proposed concordat. This was because the matter was not brought before it by the Commission on Approaches to Unity owing to differences within the commission itself as to the advisability of the concordat and the general feeling that action on a matter affecting the whole Anglican communion should not be taken without consultation with other branches of Anglicanism through the Lambeth Conference. The status of the proposed concordat, therefore, is that it is indefinitely postponed.

But while attention has been chiefly centered upon the concordat, this has never been the only avenue of approach toward closer relations with the Presbyterians. **THE LIVING CHURCH** has frequently cautioned its readers against assuming that the whole matter of relations with the Presbyterians stands or falls on the question of the concordat. Thus the fact that the concordat has been tabled for the present by no means indicates that the approach to the Presbyterians has been or should be abandoned.

At this point we must digress somewhat to refer to a disagreeable pamphlet published by an anonymous group describing themselves as the Protestant Episcopal Laymen's Association and giving an Albany address. The pamphlet is entitled "Do you Still Trust the Anglo-Catholic Group?" It is—we are weighing our words carefully—full of lies, innuendos, and misinterpretations, such as no decent Christian would make. Doubtless that is the reason for its anonymity. The gist of the pamphlet is that Anglo-Catholics persuaded the National Council to kill the concordat in return for Anglo-Catholic support of recognition of the Federal Council. The falsehood of this charge is so self-evident that the matter would not be worth mentioning except to indicate the kind of difficulty that Anglo-Catholics are constantly meeting. Such charges sometimes drive them into an attitude of non-coöperation which they do not desire and would not take if they were not subjected to these ill-tempered attacks—in which certain periodicals of the Episcopal Church sometimes join.

But if General Convention took no action in regard to the proposed concordat, it did reaffirm the intention of working toward organic unity with the Presbyterians and it authorized consultation with Presbyterian authorities concerning the location of new missions and educational work. Moreover, it authorized the reappointment of the Commission on Approaches to Unity and instructed this commission to continue its negotiations with the Presbyterians along such lines as might seem to hold promise for the future.

The question now arises: Along what lines should those negotiations proceed?

As our readers know, **THE LIVING CHURCH** has been most outspoken in its opposition to the proposed concordat. In expressing that opposition we have had not only the virtually unanimous support of Anglo-Catholics but also that of many Churchmen of every school of thought who have felt that the

proposed "extension of ordination" and other features of the concordat constituted a dangerous threat to the Catholic Faith and Order "as this Church hath received the same." Doubtless some of the opposition to the concordat came from those who would not have us make any sort of approach to the Presbyterians; but **THE LIVING CHURCH** has been careful to distinguish between this specific avenue of approach (which we rejected) and the possibility of approach along other avenues to which the same objection could not be raised.

But the time has now come when those who opposed the concordat should clearly indicate (*a*) whether or not they really want to continue negotiations looking toward unity with the Presbyterians, and (*b*) if so, along what lines those negotiations should be pursued.

If we honestly feel that there is little or no likelihood of finding sufficient common ground with the Presbyterians to justify a genuine hope that unity may ultimately be achieved, then it is the part of honor and decency to say so at once and discontinue the negotiations. We ought not to hold out a false hope to the Presbyterians and to ask their representatives to meet with ours once or twice a year if the whole thing is only an empty gesture. The Presbyterian representatives are men of honor and integrity; it is not fair to ask them to take time from their Christian work to engage in idle debate on a subject that is futile and unreal.

ON THE other hand if we honestly mean what we have twice voted in General Convention—that we intend to continue these negotiations under God's guidance in the hope of achieving ultimate unity with the Presbyterians—then it is up to us (and them) to find a hopeful avenue of approach.

And it is particularly incumbent upon those of us who have opposed the concordat and have been successful in removing that particular proposal from the center of attention to give some indication of lines along which we are willing to continue the negotiations.

We therefore call upon those leaders in the Church who, with ourselves, have opposed the concordat, to suggest something in its place. Shall we continue these negotiations? If so, along what lines? Do we—Anglo-Catholics and others—really want unity with the Presbyterians, or don't we?

We shall gladly open our columns to constructive consideration of these matters. We shall not permit in our correspondence columns or elsewhere personal attacks, imputations of bad faith, or purely negative and destructive criticism. We shall permit, and we do request, constructive suggestions—and we hope that both individuals and organizations will respond.

For our part we hope from time to time to make constructive suggestions of our own and we intend, God willing, to do everything in our power to work toward unity with the Presbyterians and other Christian communions, insofar as it can be done on the basis of the Catholic Faith and Order which we believe to be essential to the Church which is the Body of Christ.

And we are hopeful, for we believe that God will continue to guide His followers into the way of truth if they will

bmit themselves to Him prayerfully and confidently. Our Lord Himself prayed for the unity of His followers—and we believe that His prayer must in time be realized. If we can contribute in any small way to that divine end, it is clearly our duty to do so.

The Episcopal Church has been foremost in its discussion of Christian unity for the past 50 years or more. In actual accomplishment we have had a considerable degree of success in our relations with other Catholic bodies, notably the Old Catholics and the Eastern Orthodox. But in our relations with the Roman Catholic Church and with Protestants we have made little or no progress.

Here is the best opportunity that we have had since the Reformation to make definite progress in the healing of the breach between Catholics and Protestants by entering into closer relations and possible organic unity with our Presbyterian brethren. Are we going to take advantage of this God-given opportunity?

Books for Christmas

BOOKS are among the most appropriate of all Christmas gifts. Properly selected they solve such knotty problems as those of the person who "has everything," the one who should have a gift of a personal nature but not too personal, the "hard to please" individual, and many another Christmas shopping dilemma.

To help make an adequate selection our book editor, Miss Elizabeth McCracken, has surveyed the new religious books and makes specific recommendations in this issue. As in previous years, her lists will be eagerly sought and will prove helpful to many Church people. This week she recommends books for adults; next week she will have something to say about books for children.

Most appropriate among book gifts at Christmas time is the religious book, even though the recipient may be one who seldom does any religious reading. Too often Church people think of religious books only as suitable gifts for the rector and give their lay friends the latest sophisticated novel or a subscription to the *New Yorker*. This year why not give the *New Yorker* to the rector and a good religious book or a subscription to THE LIVING CHURCH to lay Churchmen on your list?

We have mentioned before, with deep admiration, the manner in which the English people have steadily maintained their use of books throughout the past year. This care has included all sorts of people, of all ages. In the current number of the *Church Times* (London) there is an article entitled "Children's Books"—just as in other years. On the opposite page is a review of *Scholasticism and Politics*, by Jacques Maritain. On another page is an announcement of a little folder, *Shelter Prayers*, compiled by a priest for use while in shelters, during air raids.

Books are great morale-builders. We need them—really good ones—more than ever these days. Give them freely for Christmas presents—and may you receive them also.

Through the Editor's Window

FROM President Roosevelt's Thanksgiving proclamation, according to the Santa Barbara (Calif.) *News-Press*:

"Endure with the spirit of wisdom those to whom in Thy name we entrust the authority of government. . . ."

Republican post-election fifth-column work?

FROM OUR OWN NEWS COLUMNS: "The Riddle of Life, a new weekly series of devotional addresses, will be presented by the Rev. Dr. Ralph S. Meadowcroft, rector of All Angels' Church in New York, over the NBC Blue Network at 1:30 P.M. (EST), beginning December 5th. . . . During December, his subjects will be, Is Christianity Going to Die?, Could You Pray in a Tunnel? . . ." We cannot refrain from commenting in verse:

Tell me, could you pray in a tunnel?
Or possibly while pouring through a funnel?
These questions hard and questions soft
Will all be solved by Meadowcroft,
So listen in each Thursday, half past one-el.

THE REV. ERNEST M. WINBORNE, chaplain of Sea View Hospital, Staten Island, N. Y., certifies to the following: The maid had laundered the altar linen, and when the chaplain left the house with it she called after him, "You ain't got it all, you has left the complicators!" The chaplain kept a straight face as he returned for his purifiers.

OUR CHURCH MUSIC EDITOR attests the genuineness of this one: A teacher giving religious instruction in a choir school had been dwelling upon the importance of the Summary of the Law. He had pointed out how our Lord had combined the Decalogue in a positive form in His two commandments. He concluded his remarks by repeating our Lord's words, including the final sentence: "On these two commandments hang all the law and the prophets."

Whereupon a small hand waved frantically. When recognized, its owner declared: "What I don't understand is how the prophets hang on."

Arabian Christians

A CURIOUS racial mixture exists in one of the large groups of Arabs who make up the varied population of the Holy Land, according to Canon Charles T. Bridgeman of St. George's Cathedral Church in Jerusalem. One thinks of the terms Arab and Moslem as almost interchangeable, but here are many thousand Arabs who are Christian and who never were Moslem.

They are, says Canon Bridgeman, descendants of Byzantine Christians and are not really of Arab blood. They are Semitic but have come down from Jewish and Aramaean converts of the early centuries, with a strong admixture of Hellenic blood from people of Greece and other Greek-speaking countries who came to Palestine in the same early centuries. Add to this a dash of inheritance from Frankish Crusaders. More may be read of their history in Lawrence E. Browne's book, *Eclipse of Christianity in Asia from the time of Mohammed to the 14th century*.

As for Arab Moslems: under the 1300 years of Moslem rule before General Allenby's arrival in 1917, a Moslem who became a Christian was put to death. Even yet, although they are legally free, there is tremendous social and religious pressure put upon Christian converts by their fellow Moslems. It takes a brave man to face it.

Nevertheless, a thin but fairly steady stream of them come into the Church. Bishop Graham Brown, whose staff includes a number of Arab clergy, ordained another to the diaconate only recently.

Actually it is not Moslem persecutions so much as Christian inconsistencies that keep the Arabs from becoming Christian, Canon Bridgeman declares. Were so-called Christian civilization to make a better showing, numbers of Moslems would come to the Church. Even now young Moslem men and women will teach New Testament stories for Canon Bridgeman in the vacation Church schools, a state of mind that would have been unheard of 25 years ago.

THE INTEGRATING CHRIST

(Continued from page 9)

not the abolition of that unity for which the dictatorships stand, but rather a finer, more noble, more perceptive kind of unity; a human solidarity which is not nationalistic but world-embracing; a human solidarity which in aim and purpose is not secularist but spiritual. What the world unwittingly is groping for is allegiance to the eternal, the compassionate, the completely understanding Christ. The world is even beginning to articulate its desire for that Christ; but most of us Churchmen are unable effectively to respond to that desire, because we ourselves have never understood nor obeyed that Christ. Instead, we have reduced Him, in our own minds and in the eyes of other men, to little more than the patron of a pretty piety. We have largely substituted for the Lord of Heaven and earth such a sentimentalized Jesus as means next to nothing to those now struggling toward a new and better world.

We need to forget this imaginary Christ who has been ours and to rediscover the real Christ, the Christ who is not only lover of souls but also man's master and his God, a King of men with demands in industry, in financial structure, in education, in the arts, in marriage and the home; the Christ who is teacher of an ideology which has eternal validity; the Christ who cries aloud with convincing force, "He who would save his life will lose it; only he who is willing to lose his life for My sake, can find it"; the Christ who can proclaim with sublime assurance, "I am the Way, the Truth, the Life." Only insofar as we have ourselves rediscovered that Christ can we proclaim him to the world. When we do proclaim Him, the nations will fall down before Him with great joy, and the kingdoms of the world become His Kingdom. Pettiness will dissolve before Him; the slavery of self-expressionism will be as an evil dream when one awakens; and the lesser dictators will vanish from the earth. The future lies neither in the hands of liberal democrats nor in the hands of secular tyrants. The future lies in the hands of Jesus, God and King.

The question that we Christians must ask, and ask without delay, is, "How can the masses of the people be persuaded that Christ the King is in truth the only ruler whose person and teaching can adequately unify and safely integrate Society?" They can be persuaded of that only by those who, in advance of the majority, have become devoted protagonists of that Kingship, who believe with all their being in His integrating, socializing power.

THE "DIVINE COLUMN"

We have heard a great deal lately of a body of people in America, a body vague in outline but undoubtedly in existence, to whom is given the name, "the Fifth Column." They are devotees of the ideology of some European nation, it does not matter which one. They are convinced that only by some social regime from overseas can America be saved from disintegrating demands made by predatory individuals and competing classes. They would destroy our

American system in order, so they think, to save America.

What we need in America is a "Divine Column," devotees of the Christian ideology. Its members must not only pray but equally important they must understand and believe and fearlessly proclaim that the social wisdom of the God-man Jesus Christ is the only thing that can restore and preserve this country, or any country; and that His wisdom is not now being followed in this or any other country; who are sure that the Christian ideology is sufficient to save from both horns of the modern dilemma—from the greedy scramble that our democratic life too long has been, on the one hand, and, on the other, from the tyranny of a regimenting State.

CHRIST'S AMERICA

The members of this "Divine Column," the Christian Church, must first let Jesus Christ integrate, socialize, *their own lives*. Then, when they are converted, they can strengthen the brethren, showing to them that old-new Truth in terms of which they themselves have found impulse to action. They will not be reactionaries, these Christians of understanding and determination. They will make no attempt to preserve the conflicting scramble for personal possessions and personal power which has disfigured and disintegrated our common life. But this permeating "Divine Column" will be equally against all attempt to reform us merely by coercively regimenting our materialistic appetites. Man lives by nobler food than bread alone.

If Christians then proclaim Christ's ideology, as time goes on more and more

will join the penetrative column whose members understand the Divine commands. That which is now a small group—and God knows that real and understanding Christians are a very small minority in America—will become more and more numerous. Finally, as a common clamor grows for a Christian America, the necessary leaders will emerge.

The Jesus Christ who will rule and heal will not, however, be the timid patron of a pretty piety. *He will be a God! He will be a King!* In righteousness He will judge. His eyes are as a flame of fire, and on His head are many crowns. He is clothed in a vesture dipped in blood. The armies of the heavens follow Him upon white horses, clothed in fine linen, white and clean. Out of His mouth goes a sharp sword, that with it He may smite the nations. On His vesture and on His thigh He has a name written: *King of Kings and Lord of Lords*. And as He comes He cries, "Behold, I make all things new."

Christianity is in the world to help God realize His Kingdom, as in heaven, so on earth; a Kingdom, supreme over individuals, supreme over nations, supreme in politics, supreme over business, controlling with divine persistence your life, my life, all life. Or shall we let the lesser ideologues have undisputed sway? America is the arena for a new and necessary socialization. America will be captured by the lesser lords of regimenting force, or else by Jesus Christ. Which? That largely depends upon the willingness of the Church to forget herself, her property, her security, and become once more what she was meant to be—protagonist of the divine ideology. Are we ready, we Christians, to resume our proper task?

FOREIGN

SWITZERLAND, A HAVEN IN WAR-TORN EUROPE

(Continued from page 8)

to church so regularly that I forget her nationality. She is herself only. Near her is an American who has kept the knowledge and love of European paintings a living happiness in our colony. A gentle, useful enthusiast. Following her is a dignified kindly lady who has been so long and so closely connected with the American colony and Church that I do not often remember that she came from Canada. Near her is an older American who for 20 years has lived for international peace and is much upset by this year's events. Now a physician is coming out of the door, an elderly man who recently broke his hip. Because he is old and lame, he is still allowed a small ration of gasoline for his car, and he brings to church in it others handicapped like himself.

There is someone I must ask to wait and take some of the altar flowers to her sisters. We have a much larger percentage of the old and helpless people than is normal. War anxiety and sympathies and sorrow press heavily on the health of the old. I could send or take flowers to nine such absent communicants. This week I shall have enough for five.

And last, because she has the way of stopping so often to speak a friendly word, comes one whom we think of an unofficially the first lady of the American Colony, in whom the gracious charm of two generations ago combines with alert modern interests and wise helpfulness.

Now you have glimpsed what Church work in Geneva looks like. If you think that we are a small congregation, remember that we are a large family, which is better. Best of all, because we live within hearing of persecution and suffering, the calm and beauty of God's lake and mountains strengthen us to stand firm and reach far to help where we can. We often pray this parish prayer for steadfastness:

A Prayer for Steadfastness

O God of love and power, who dost choose
The small things of the earth
To do great things for Thee,
Be with us in our downcast hours.
And, that our faith and courage fail not,
Keep us sure that every act
Of faith and hope and love
Is part of the unseen advance
By which Thy Kingdom comes
Through Jesus-Christ, our Lord. Amen.

E. P. S.

WASHINGTON

Youth Conference to Be Held

Announcement is made by Rev. Richard T. Loring, Rector of St. David's, Baltimore, and Rev. Albert J. Dubois, Rector of St. Agnes', Washington, of a youth conference to be held in Washington, D. C., Saturday, December 7th, when it is anticipated large numbers of young people, clergy and others will take advantage of his unusual opportunity to discuss the vital problems facing all Christians today. The conference is under the auspices of the Clerical Union for the Maintenance and Defense of Catholic Principles.

The purpose of this large gathering is to provide a combination of worship, inspiration, and architectural appreciation. The themes of the sermon and addresses will provide intellectual meat to show that or the conditions of every age throughout history the revelation of God through Christ and His Church is completely adequate.

The conference is expected to offer a unique opportunity to rectors and all others interested in how the Church is meeting the problems of youth. Overnight hospitality will be provided without charge for those coming from distant points.

FAMOUS SPEAKERS

The keynote theme of the Conference will be: "You." Topics of such vital importance as Your Nature, Your State, Your Need, will be discussed by nationally famous speakers including Fr. William S. Chalmers, OHC; the Rev. Dr. P. M. Dawley, the Rev. Dr. Bernard Iddings Bell; and the Hon. Frances Perkins, Secretary of Labor.

The Very Rev. Noble C. Powell will conduct the conference members on a tour of the Washington Cathedral, which is now in a special sense the National Cathedral, since General Convention has provided a permanent seat for the Presiding Bishop in the Cathedral.

NEW YORK

Manhattan Clergy Conference

Clergy connected with congregations in Manhattan have been invited to attend a luncheon at the Cathedral of St. John the Divine on December 10th to meet with Bishop Manning of New York and discuss "common problems" related to the Church's missionary program and the drive to aid British missions.

Advent Talks for Business People

A weekday series of informal talks on personal religion is being given again this year at Trinity Church, Broadway and Wall Street, in New York. These informal addresses, held Mondays through Fridays from noon until 12:30 P.M. have become increasingly popular among business people in the Wall Street district.

Scheduled speakers include William Lyon

Phelps, December 2d to 6th; the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, December 9th to 13th; and John Erskine, December 16th to 20th.

From 12:30 to 1 P.M. a series of Advent talks are also being given at St. Paul's Chapel, Broadway and Fulton Street, with



Current News

MR. MOORE: *Executive secretary of the Episcopal Actors' Guild, which will give a Christmas benefit December 12th in New York.*

the following scheduled speakers: the Rev. James Green, December 2d to 6th; the Rev. Robert J. Gibson, December 9th to 13th; and Spencer Miller jr., LL.D., December 16th to 20th. The general topic of the chapel series is Christianity and the New World Order.

Proceeds of Benefit Performance to Aid Relief Work of Guild

Announcement of the 17th annual benefit of the Episcopal Actors' Guild, with a special performance of Shakespeare's Twelfth Night at the St. James' Theater on the evening of December 12th, calls attention to the unique work of the Guild in bringing together Church people and the members of the theatrical profession on terms of mutual understanding and goodwill. Proceeds from the annual benefit will go to the relief work of the Guild among people of the Theater, to meet emergencies of sickness, funeral expenses for those who die without funds, aid in times of urgent need through unemployment, and other misfortunes.

CLUBROOMS IN NOTED CHURCH

Open in hospitality the year around, the national clubrooms of the Episcopal Actors' Guild are in the Guild Hall of the Church of the Transfiguration, affectionately known as the Little Church Around the

Corner, 1 East 29th Street. A gracious hostess presides—one of a group of volunteers—at the candle-lighted tea table weekdays and Sundays throughout the winter season.

BRITISH COLLEAGUES

The Guild's affiliation with the Actors' Church Union of England has been in effect for several years and this winter guests from the British stage often meet around the tea table with their American stage friends and talk bravely of news—or no news—from home.

Genial host behind all the Guild activities is Percy Moore, executive secretary, well-known to Broadway audiences as an actor. Mr. Moore is a member of The Lambs and is a vestryman of the Little Church Around the Corner. On behalf of the Episcopal Actors' Guild, he coöperates frequently with officials of the Catholic Actors' Guild, the Jewish Theatrical Guild, and the Actor's Fund in problems of relief.

The Episcopal Actors' Guild was formed in 1923 at a meeting of well-known stage people called together by the Rev. Dr. Randolph Ray, rector of the Little Church Around the Corner. The Guild was incorporated in 1926 as a national organization and now has chaplains in more than 50 cities.

NEW JERSEY

Explosion Rocks Church, Parish House, Rectory

An explosion in a plant a few blocks away rocked Trinity Church, parish house, and rectory on the morning of November 13th. The blast, which took the lives of about 10 workmen, occurred in the factory of the United Railway Signal Company, owned by the senior warden of Trinity parish, Hugh W. Kelly.

News accounts of the occurrence have suggested that the factory was engaged in the manufacture of equipment for the government, as well as torpedoes for use in railroad yards, and that the New Jersey explosion had some relation to similar catastrophes in Pennsylvania. These reports have not, however, been confirmed.

Mr. Kelly was ill in bed at his home at the time of the explosion, and in a statement to the press said that he was unable to advance any theory for the cause of the disaster. Great safety precautions were always in use, he said, the quantity of chemical mixed at one time was strictly limited and the mixture could not explode "except under terrific pressure."

The windows of Trinity Church were badly damaged and glass was scattered in the interior, but the fabric was in general unharmed. All windows in the sexton's house were blown in and all but nine in the rectory. Although cut by the glass, the sexton hurried to the church to remove furniture that might be damaged by the rain which was falling.

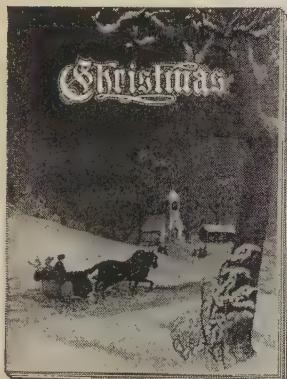
The rector, the Rev. Howard W. Klein, was in bed with influenza and much of the ceiling plaster fell over him, but he was not injured. He was taken to a hospital in

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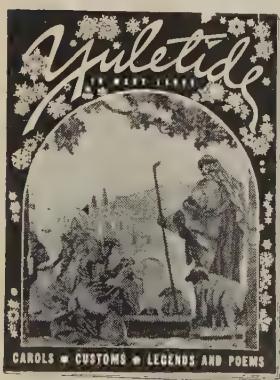
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DIOCESAN

Perth Amboy by the Rev. George Boyd, rector of St. Peter's Church of that city, in order that no further complications might ensue from exposure. His family moved to a neighbor's house, and women of the church came over at once to care for the rectory. A vestryman sent up some of his workmen to board up broken windows.

The Rev. Dr. Walter Stowe of New Brunswick was early at the scene of the disaster to minister to the dying and injured.

CONNECTICUT

**Rev. Arthur McKenny Elected
Dean of Christ Church Cathedral**

At a meeting of the Cathedral Chapter held on November 26th the Rev. Arthur F. McKenny, rector of St. Paul's Church, New Haven, Conn., was elected dean of Christ Church Cathedral in Hartford, Conn. Succeeding the Rt. Rev. Walter H. Gray, recently consecrated Suffragan Bishop of Connecticut, Mr. McKenny will assume his new duties on January 1st.

Born in Cleveland 46 years ago, Mr. McKenny was graduated from Brown University and Yale Divinity School. He was ordained to the Baptist ministry in 1924 and entered the Episcopal ministry as a deacon in 1929. He became assistant minister at St. John's Church, Waterbury, Conn., and was ordained to the priesthood in 1930. In 1932 he became pastor of Episcopal students at the University of Pennsylvania; and in 1933, rector of St. Paul's Church, New Haven.

Besides being a trustee of the Berkeley Divinity School, Mr. McKenny serves on committees for the Diocesan Chest and the Diocesan Endowment Fund and is a member of the budget and program department of the executive council. He was an alternate deputy to General Convention and the synod of the province of New England this year.

Mr. McKenny is married and has two children.

A Course at St. Paul's, Norwalk

Forty leaders of parish activity at St. Paul's Church, Norwalk, Conn., gathered in November to meet the Rev. Roger Anderson of Waterbury, and enthusiastically asked him to come to give a week's teaching conference at St. Paul's from January 26th to February 2d. Fr. Anderson outlined the kind of thing he would do if the parish wanted him, and the meeting accepted the proposal eagerly. Plans are now going forward to make this a vital spiritual event.

EASTON

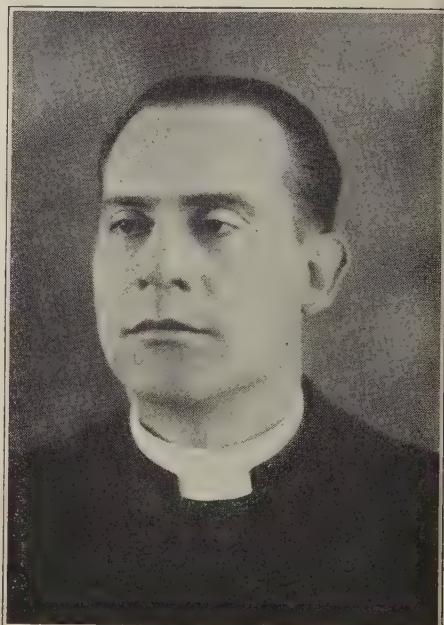
**An Address Before 70
"Hand-Picked" Laymen**

"Much can be said for substantive result. What I am able to do to influence another cannot be considered alone, but what is done to me through my efforts to

lead my fellows is also a factor in the building of the kingdom of God," said Ogl R. Singleton, a layman-lawyer from Washington, as he opened the Every Member Canvass in the diocese of Easton at a meeting at Christ Church, Easton.

Mr. Singleton addressed 70 laymen hand-picked by the rectors of 14 parishes who will serve as the key men of the canvass in the larger communities. "The task you must undertake is the organization of the man power of the entire Church," he told them.

Mr. Singleton placed emphasis upon prayer and service, rather than on the collecting of money. "Love God, worship God, know God through the Sacrament of the Holy Communion," he pleaded. "If you have this spirit among your people you will get the money all right."



BISHOP PITHAN: Delivered an address at Brazil's bi-centennial celebration.

BRAZIL

200th Anniversary of Colonization

The 200th anniversary of the colonization of Porto Alegre, Brazil, was celebrated at a union service of Episcopal, Lutheran, Methodist, and Baptist Churches of Porto Alegre on November 17th. There was a mass service in a city park, with Bishop Pithan, Suffragan of Southern Brazil, as the principal speaker.

Under direction of Maestro Leo Schneider, choirmaster of Trinity Episcopal Church, the combined choirs of the Churches sang. At a later date, in one of the city theaters, a program of national and religious music will be presented.

ALASKA

Anniversary Greetings

St. Andrew's Day, November 30th, was the 45th anniversary of the consecration of Bishop Rowe of Alaska. Following a long-

established custom, the 84 year-old Bishop at a special greeting to the more than 50 Alaskan missionaries who keep in touch with him, and who pray regularly for the success of the work in Alaska. Bishop Rowe continues to be in good health, and was actively engaged in the business of the General Convention in Kansas City last month.

LONG ISLAND

Commemorate 15th Anniversary Bishop Stires' Consecration

A letter of tribute drawn up by clergy of the diocese was sent to Bishop Stires. Long Island and read in many of the churches on November 24th as the diocese joined in celebrating the 15th anniversary of the Bishop's consecration in special services of thanksgiving. Bound to the letter were sheets containing the signatures of the clergy of the diocese.

Among the noteworthy activities of the diocese under Bishop Stires, as noted in the tribute, were the building of a new St. John's Hospital in Brooklyn and the annual communion breakfast of the Brotherhood of St. Andrew, held in Brooklyn on Washington's Birthday. Each year about 1,500 men and boys participate in the corporate communion service.

The letter to Bishop Stires stated also: We venture to believe you would feel as we do that the nature of the times through which we are passing, the recently adopted program of our Church, to which we now pledge unstinted allegiance, the many impelling and tragic calls for help that come to us almost daily, and that justly deserve a sympathetic and generous response, would seem to preclude that wider and more practical response that would have gladly come had some one but said the word."

It is planned that at some future date the communicants of the diocese will be given a further opportunity of expressing their gratitude to Bishop Stires.

LEXINGTON

"Alaska Days"

Alaska has again been chosen by the diocese of Lexington as its special educational project of the year. During its first year of self-support, Lexington has already collected a sizable sum in behalf of Alaska. The diocese has now resolved to extend its efforts to increase interest in the sparsely populated missionary district of the North which has an area 29 times that of the diocese of Lexington.

A significant figure in the campaign to make Lexington Alaska-conscious has been Capt. Albert Sayers of the Church Army, who has addressed two regional Auxiliary meetings and innumerable parish groups, telling of his year of work at Point Hope, Alaska. Captain Sayers is now stationed in Ironton, Ohio. Many parish Auxiliary groups have set aside certain days as Alaska Days, discussing the Church's work in

the North and presenting special contributions to the Church's Program Fund.

In addition to the special efforts being made for Alaska, Lexington has earmarked a small part of its Church's program fund for the support of Miss Gertrude Lester, a teacher in the Cathedral School in Havana, Cuba. Miss Lester is the only foreign missionary from the diocese in active service. Her home, incidentally, is in a town in which the Church has never had regular ministrations—Williamsburg, Ky.

KENTUCKY

Visit of Bishop Beal

Bishop Beal of the Panama Canal Zone spent the first part of November in the diocese of Kentucky. Although most of his speaking engagements were outside the see city, the Bishop also visited Calvary Church, Louisville, and spoke at a dinner meeting at the cathedral in preparation for the Every Member Canvass.

MICHIGAN

Bishop Salinas of Mexico

Bishop Salinas of Mexico put in a busy two weeks in the diocese of Michigan after General Convention. This was his first official visit to Michigan, and Church people flocked to hear him—not only because of his attractive and commanding presence and the fascinating story he told of Mexico and her people, but also because Michigan Church people had heard much from Bishop and Mrs. Creighton about Bishop Creighton's successor as Bishop of Mexico.

After seeing Bishop Salinas and hearing him speak, it is not difficult to understand why the Salinas family has meant so much to *La Iglesia de Jesus* in Mexico. The Bishop's father was an early convert; ostracism, the loss of his successful business, imprisonment, and persecution could neither silence nor dissuade him from his allegiance to the Church, and it is not surprising that three of his sons became clergymen: the Bishop, the Ven. Samuel Salinas, and the Rev. Ruben Salinas.

The Bishop's itinerary was planned so that he might speak in as many different regions in the diocese as possible. During his stay, from October 27th to November 10th, he spoke in Detroit, Jackson, Alpena, Bay City, Flint, Trenton, Port Huron, Ann Arbor, and Ypsilanti. He was accompanied on a part of the trip by Charles O. Ford, executive secretary of the diocese.

COLORADO

Baptisms

Four adults and six babies were baptized by Canon Charles W. Douglas in the Mission of the Transfiguration, Evergreen, Colo., on the evening of October 30th. All of the children were first cousins, and two of the adults were the mother and father of two of the children. The other two adults were cousins and acted as sponsors.

To Church Folks In Smaller Places

We are addressing this little talk especially to our friends in the Episcopal Church who perform live in smaller and more isolated locations. Have you ever felt that you were sort o' discriminated against many times because of where you lived, that the nicer things were denied you, and that all the breaks were in favor of those who lived in the cities, especially when it came to your Christmas shopping?

We determined from our very first day in this business that you all in the smaller churches and towns were to have a very special place in our hearts, our planning, and our business efforts. We are therefore organized in such manner as to give you very special service in connection with your Christmas needs. All that we ask is that you write us what is in your minds, but write it right now, and if what we do in reply doesn't warm the cockles of your hearts—oh well, just strike us off your list. We, who have the big lovely churches, the grand choirs, the colorful and heart-reaching services, never fail to remember you all, in the smaller places, to whom many of these privileges are denied. Call on us, your very real friends here, in this especially friendly Church and supply center of the Catholic Faith; and from now to Christmas ours is a day and night service, so use it without reserve.

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BOOKS

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BOOKS FOR LAYMEN

Studies of the Church, Her People, and the Faith

Laymen interested in the Faith and practice of the Church and in the role of religion in the past and the present often become discouraged in their search for helpful literature because so many of the books by noted Church scholars presuppose that the readers are already well-versed in theology and Church history. When good books adapted to the reading needs of the average Churchman are written, they are assured of a warm reception. This is particularly true in the holiday season set apart for the observance of the Birthday of our Lord.

The following books are only a few of the worthwhile studies of religion and the Faith which Churchmen will be reading this season. Of course, any of these works would be excellent Christmas gifts.

Modern Problems Arising From Erroneous Beliefs

The Social Function of Religion is written by E. O. James (Abingdon-Cokesbury. Pp. 512. \$2.50), the noted English scholar, who is professor of history and philosophy and head of the department of theology at the University of Leeds and at the same time lecturer in natural and comparative religion in Oxford University. Dr. James is the author of 11 other books, all in his special field. This present book is the first he has written with average lay people in mind. It is a volume in the series entitled *The London Theological Library*, the earlier volumes of which have been of much help to laymen in understanding their faith.

Dr. James begins by pointing out the problems which now confront the world in both Church and State have behind them a long and complex history. Study of this history shows clearly that these problems spring out of erroneous beliefs and practices which have their beginnings in the beginnings of social history. The totalitarian State has within itself, he says, the seeds of its own destruction, because it is founded on an erroneous interpretation of history and a perverted standard of values. History shows that every State thus founded has perished from the earth.

The eight chapters of the book discuss absorbingly interesting style Providence, Myth and Revelation, Ritual and Worship, Ethics and Conduct, Marriage and the Family, The Church and the Community, The Nation and Nationalism, Religion and the Modern World. There is a fine bibliography at the end for those who wish to read further along these lines. The book will give fresh courage to all who read it courage needed in this dark time.

History of Christian Missions

Another book, written by a scholar for those who are not scholars, is *Militant in Earth*, by Edward Roche Hardy jr. (Oxford. Pp. 255. \$3.00), of the General Theological Seminary. It is a history of Christian missions, unusual both in style and content. Dr. Hardy says in his Preface that the book attempts to sketch that frontier between the Church and the world which is commonly called the spread of Christianity. He calls again to the attention of Christians that, of all the factors in our civilization, the Christian Church alone has possessed a continuous existence in institution as well as idea, since the days of the Roman Empire.

Dr. Hardy goes on to say that his book is an attempt to present the story of an idea in relation to the lives of men. The spread of the Christian Gospel, from the Apostles right down to the present year of 1940, is brilliantly set forth: so brilliantly that readers who have had advance copies of the book declared that they read it from beginning to end at one sitting and with difficulty refrained from lending it until the date of publication was reached.

The chapter headings give some idea of the book, but it must be read to be appreciated: Citizens of Heaven; The Naturalization of Christianity; The Two Swords; Friars, Fighters and Explorers; Gold and the Christian; The Age of Individuals. The excellent bibliography is arranged under the chapter headings, which will be convenient for any who wish to use the book as a basis for mission study. It would be good for that; but it is primarily a book simply to take up and read.

An Autobiography by a Great Churchman

In recent years it has become the custom to teach Church history partly by what is known as the "biographical meth-

: namely through the study of the lives great Churchmen. Most persons, and ticularly most laymen, like best that of becoming familiar with great nts. Also, biography makes interesting ding. Even more interesting is autography, provided the writer is both able and able to write.

Pilgrim's Way, the autobiography of rd Tweedsmuir (Houghton, Mifflin. . 336. \$3.00), completed just one week ore his death, is one of the very finest ks not only of this year but of any year. Scot of the noblest type, John Buchan, he was called until made Baron Tweedsair in 1935 when he became Governor-general of Canada, gave his book the b-title: An Essay in Recollection. In initable style, he tells what he remembers, om his early childhood on the Fife coast the last years of his life.

FEELING AND THOUGHT

What makes the book unique is that rd Tweedsmuir remembers not only ings seen and things experienced but also's feeling and thought about them as he w and experienced. He saw a great many aces: Scotland, England, Wales, Ireland, South Africa, Canada, the United States. e saw many persons, too: Kings and residents, authors and readers, clergy and their flocks, and thousands of others.

The book will lead other pilgrims to consider their own memories and to evaluate them.

What the Bible Says About War

Several times in this department reference has been made to the *Christian Newsletter Books*. A new one has just come from England: *War—What Does the Bible Say?*, by J. R. Coates (Sheldon Press, London). Imported by Macmillan. Pp. 64. 0 cents). It is timely, and all Church people should have a copy.

The author points out that most Christian writers appeal to the Old Testament or arguments in support of war. Yet, as he says, the Old Testament treats the subject from so many different points of view that it can be used to support widely differing opinions and convictions. In the New Testament, the author reminds the reader, references to war are so few and so incidental that they cannot properly be used as arguments nor to buttress arguments either for or against war.

WHAT THE BIBLE ACTUALLY SAYS

His book aims merely to discover just what the Bible actually does say about war. The chapter headings give the result: The Wars of God, War as Duty, War as Problem, War as Judgment, War Against War. It is a valuable book and will commend itself to lay people. Every Scriptural reference is given, first in footnotes, then at the end, consecutively. One of the interesting features of *War—What Does the Bible Say?* is that the reader cannot tell from reading it what the author's position is. He simply provides a guide as to what the Old and the New Testaments actually say, with the probable dates.

Religious Aspects of Modern American Literature

A good book of a quite different kind from any of those mentioned is *American Mirror*, by Halford E. Luccock (Macmillan. Pp. 300. \$2.50). This is a study, as the sub-title indicates, of the social, ethical, and religious aspects of American literature from 1930 to 1940. Dr. Luccock is professor of homiletics at Yale University. The books studied include prose and poetry, plays and essays. The chapter on Religion—Implicit and Explicit is especially illuminating.

Two Forward Movement Publications

Publications

By way of conclusion, two new Forward Movement Commission publications must be mentioned as of special value: *God Wills Unity* and *Overcoming Our Fears* (Forward Movement Commission, Cincinnati. 5 cts. ea.). The first is Number Seven of the *Forward Guide Series*, and the second is Number Eight of that series.

CHRISTMAS BOOK LIST

Many readers of *THE LIVING CHURCH* have mentioned that they plan to give books as Christmas presents this year. They cite several reasons, but the determining one would seem to be a feeling that money put into books is well-spent, even in these times—perhaps particularly in these times. These readers have asked for an annotated list, to help them in their selections. Therefore, this list has been made, with the kind assistance of experts.

For the Clergy

Preaching in These Times. By George A. Buttrick, W. Aiken Smart, Arthur H. Bradford, Elmore McN. McKee, Edwin McN. Poteat, Ernest F. Tuttle. Scribner. Pp. 179. \$2.00.

¶ This book is made up of the Lyman Beecher Lectures on Preaching for 1940. Only once before have those lectures been delivered by a group, instead of by one lecturer. The book is of special value because the lecturers are all preachers of eminence and because they represent six different communions.

Wisdom and Folly in Religion. By Joseph Haroutunian. Scribner. Pp. 174. \$2.00.

¶ There is no need to recommend this book to the laity, for it is already being widely read by them. Dr. Haroutunian, who from 1932 to 1940 was assistant professor of Biblical history at Wellesley College, dedicates the book to his colleagues and students in Wellesley. But the clergy should have it. Much of it can be understood only by trained theologians. It is extremely iconoclastic toward mere superstitions. It is constructive in its confession of faith in Divine Sovereignty and in the forgiveness by God of man's essential sinfulness. The book will help the clergy to help their people.

How Jesus Heals Our Minds Today. By David Seabury. Little, Brown. Pp. 317. \$2.50.

¶ The author of this excellent book on spiritual healing is a leading psychiatrist who is a devout believer in the miracles of Christ.

Can Religious Education Educate? By Harrison S. Elliott. Macmillan. \$2.50.

¶ This unusual book considers religious education from the point of view of "progressive education," so familiar now in the secular field. Every rector, and every one of his clerical assistants in the

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Christianity

An Inquiry into Its Nature and Truth

by Harris Franklin Rall

A challenging and monumental study of the Christian religion and faith in its relation to modern life, current thought, individual needs and contemporary social conditions. December choice of the Religious Book Club.

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Lyman Beecher Lectures

Preaching in These Times

George A. Buttrick; W. Aiken Smart; Arthur H. Bradford; Elmore M. McKee; Edwin McN. Poteat; Ernest F. Tuttle.

\$2.00

Bold to Say

by Austin Pardue

A stimulating, affirmative guide to personal religion with many practical illustrations from everyday life. \$1.75

Good

Christian Men

by H. Martin P. Davidson

A fascinating pageant of the great figures of the Christian Church from earliest times to the present. \$2.00

The Seer's House

by Robert W. Spencer

In Bishop Spencer's interpretations and meditations "there is the root of the matter that all good preaching is about. They flow smoothly like urbane essays . . . but their substance is rugged."—*Christian Century*. \$1.50

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church school, should study this book. The author is professor of religious education in Union Theological Seminary.

Anno Domini. By Kenneth Scott Latouette. Harpers. \$2.00.

¶ Dr. Latourette, in this remarkable book, gives a survey of the influence of Christ on the quality of life in every century since His Death and Resurrection.

The Sermon on the Mount. By Martin Dibelius. Scribners. \$1.50.

¶ This book is the latest work of one of the great New Testament scholars of this age.

The Social Function of Religion. By E. O. James. Abingdon-Cokesbury. Pp. 312. \$2.50.

¶ The noted Professor of the History and Philosophy of Religion in the University of Leeds (England) traces through the ages the relation of religion to the stability of the social structure. He shows that the present condition of the world is due to the weakening of the religious foundation of society and that only its adequate strengthening can save this age.

For the Laity

Faith for Living. By Lewis Mumford. Harcourt, Brace. \$2.00.

¶ This book will help men and women to resist the counsels of despair as they look out upon the world of today, and in this time of war to prepare for the time of peace.

Thoughts in War-Time. By William Temple. Macmillan. \$1.25.

¶ Another book needed by the laity now. The Archbishop of York's words make vivid the present position of England and the task of the English people.

Christianity and World Politics. By Reinhold Niebuhr. Scribners. \$1.50.

¶ A third fine book on the Church and the world. *What Do We Mean by Religion?* By Willard L. Sperry. Harpers. \$1.50.

¶ This fine book, by the Dean of the Harvard Divinity School, will clarify the minds of all who read it. Lay people, particularly, will welcome it.

A Short History of Christianity. Edited by A. G. Baker. University of Chicago. \$2.00.

¶ The laity who have wished for a history Christianity in compact form will like this book. The authors are six members of the faculty of Divinity School of the University of Chicago, who in turn present the Early Church, the Mediaeval Church, the Greek Church, the Church in modern Europe and the Church in America. A valuable feature is the placing of dates in parentheses immediately following the mention of names and events.

How Came the Bible? By Edgar J. Goodspeed. Abingdon-Cokesbury. \$1.50.

¶ This newest account of "how we got our Bible" by the celebrated scholar and teacher, will be special use to teachers; but no layman or laywoman can afford to do without it.

Three Centuries of American Hymnody. By Henry Wilder Foote. Harvard University. \$4.00.

¶ This interesting and valuable book is a history not of hymns but of hymnals, written by a scholar.

For Both Clergy and Laity

Militant in Earth. By Edward R. Hardy. Oxford. \$3.00.

¶ This excellent book is reviewed in this issue.

An Introduction to Philo Judaeus. By Erwin Goodenough. Yale. Pp. 283. \$2.75.

¶ This book is of peculiar interest at the present time. It is in part an introduction to the study of Philo; in the main, it shows the adjustments made by a devout Jew to pagan society upon which Christianity had as yet not made its impress.

Bold to Say. By Austin Pardue. Scribners. \$1.75.

¶ This is one of the best books on the Lord's Prayer thus far published. It helps in the understanding of that prayer and gives new impetus to its frequent use.

Letters of St. Boniface. Edited by Ephraim Emerton. Columbia. \$3.00.

¶ This book will make a valuable addition to any library. The saint's letters may be read and reread with particular interest at this time.

Anglican Humanitarianism in Colonial New York. By Frank J. Klingberg. The Church Historical Society. \$2.50.

¶ At any time this book would be of interest not only to people living in New York but also to all Church people. It is of special moment just now because of the recent visit to this country of Bishop Hudson, Secretary of the S.P.G. Among other things, the book contains three notable S.P.C.C. sermons; by Bishop Fleetwood of St. Asaph, 1711; Bishop Secker of Oxford, 1741; Bishop Warburton of Gloucester, 1766.

Father Huntington. By Vida Dutton Scudder-Dutton. \$3.50.

¶ Clergy and laity, men and women, and even some of the older children will welcome this book. Father Huntington was "Everyman's Pastor."

Editor's Quest. By W. Bertrand Stevens. Morehouse-Gorham. \$2.50.

¶ Members of the Anglican Communion in all parts of the world will treasure this illuminating account of the distinguished Editor of *THE LIVING CHURCH*. Bishop Stevens has told the story in nineteen memorable chapters.

Holiday Books for All

The Joyful Mystery. By William C. Skeat. Westminster. \$1.50.

¶ A beautiful presentation of the doctrine of the Virgin Birth.

The Story of the Other Wise Man. By Henry van Dyke. Scribners. 75 cts.

¶ A new illustrated edition of this famous story.

The Shining Tree and Other Christmas Stories. By Hildegard Hawthorne. Knopf. \$2.00.

¶ Imaginative tales by the grand-daughter of Nathaniel Hawthorne.

Christmas: An American Annual of Christmas Literature and Art. Augsburg. Paper. \$1.00. Cloth. \$2.00.

¶ The 1940 edition of this well-known annual.

A Christmas Carol. By Charles Dickens. Illustrated by Phillip Reed. Holiday House. \$2.00.

¶ This new edition is for any individual, or any family, that does not already possess this favorite Christmas story of our grand-parents.

EDUCATIONAL

COLLEGE WORK

The Hitler Pamphlet

Richard W. Thomson, riding to work on a New York subway, took out his copy of a recent pamphlet issued by the Church Society for College Work. Several minutes later Mr. Thomson was hurrying from the train amid the angry boos and jeers of his fellow passengers.

The booklet Mr. Thomson had intended, all innocence, to peruse in the crowded subway train was entitled *The Hitler Pamphlet*. Upon reading the title, the lady seated beside him gasped and proceeded to inform other passengers that there was one among them who was a fifth columnist and upholder of Americanism.

As detailed explanation concerning his political convictions became increasingly difficult, Mr. Thomson decided to leave the subway rather than try to convert the citizens to the cause of the Church Society for College Work.

The foreword of *The Hitler Pamphlet* reads, "What do we give our young people at will have the same effect on them that Hitlerism has upon the youth of other lands?" Copies of this booklet and other

excellent material for young people may be procured from the society offices at Mount Saint Alban, Washington, D. C.

Grant for New Hampshire

A grant of funds from the Church Society for College Work to aid in the Church's program for students at the University of New Hampshire, Durham, N. H., has been announced by the National Commission on College Work. Such grants are made possible by the society and are approved by the commission.

Episcopal student work at the University of New Hampshire is in charge of the Rev. Junius Martin, who is assistant to the Rev. C. W. F. Smith, rector of Christ Church, Exeter.

A Mission at the University of South Carolina

Canon Theodore O. Wedel of the staff of the College of Preachers, Washington, was one of the speakers at the University Christian Mission at the University of South Carolina, Columbia, November 30th to December 8th. Under the general theme, Is the Religion of Jesus sufficient for our Needs?, Dr. Wedel spoke on God and our Pagan World and led seminars on the subjects, What is Religion All About?, and Can College Students Have a Sense of Communion with God?

Among the universities represented by speakers were Duke, the University of Alabama, Princeton, the University of Kentucky, the Lutheran Seminary at Columbia, and the University of Chicago.

Vesper Service for Young People

"Forward Through the Ages," one of the hymns contained in the new Church Hymnal, was sung as the processional at a vesper service sponsored by the California Diocesan Student Council and the House of Young Churchmen, and held in Grace Cathedral, San Francisco.

Choirs, including among others, those of St. Paul's, Oakland, Mills College, and Trinity, San Jose, were under the direction of the Rev. Walter Williams. The vesper service is annually attended by young people from all over the diocese from campus and parish groups.

Bishop Block, Coadjutor of California, addressed the young people on Discipleship.

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WORDS

The Relative Importance
of Words and Tunes

Just what is the importance of words in hymns or anthems?

It is amazing to discover the number of persons who place the whole value of a hymn upon its tune and who consider the worth of an anthem solely from the musical standpoint. This was shown to be true by the many priests at General Convention who expressed their opinion that in a hymn the tune was what really "mattered" and that the words were of secondary, or even less, importance. One layman in the House of Deputies declared that he was not concerned with the theology of a hymn or with the musical quality of its tune; that the only thing that concerned him was whether his parishioners "loved" a certain combination of words and music. When the suggestion was made to the former that we eliminate words and just sing tunes, the idea was described as "absurd." We agree that it would be an absurd action, but if

the words are of slight importance, is it any less absurd to use them?

The fact is that the words—both of hymns and anthems—are of primary importance. The music provides a setting which should develop and impress the thought contained in the words. When it fails to do so, it ceases to be adequate for public worship. It is in the words that the theology of the hymn or poem is contained; it is in words that the Faith of the Church is expressed in musical language; it is by the words that we praise God, even when we are praising Him with music. Without words the music may speak beautifully to our senses, but there is no incentive to the will.

Then there is also this truth, that a hymn will be remembered long after a sermon is forgotten. In the singing of a hymn, and in the relation of the music and the words of that hymn, there is a tendency for the hymn to be fixed in the mind. It is often easy to remember the words when one has recaptured the tune of a song. Is it not vital that the words thus remembered, which will come back into the minds of the worshipers, are words of real value containing Christian truths?

In an anthem there may be more latitude for musical treatment than in a hymn tune, as it is to be sung only after careful

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preparation by the choir. Yet here again the music must be secondary to the words if the anthem is to contribute to the actual worship in which a congregation is engaged.

The study of words in hymns and anthems is something which is the duty of every clergyman. He need not be musical to know whether the words, as such, contain Christian truth. He need not be musical to discern whether the endless repetition of phrases and sentences destroys the continuity of thought in the poem. He can judge whether they are suitable to the thought and teaching of the Church for a given day or season, and whether they supplement that which he is seeking to teach his congregation.

The responsibility for the proper use of music in the Church lies in the hands of the rector of a parish. It is established there for him by the canon on music and by the rubric. It is largely because we have come to disregard the canons and the rubrics that abuses have crept into the services. A little time spent in the examination of words will repay greatly in the improvement of the services.

ENGLISH MUSIC

One Looks in Vain for a Note
of Despair or Defeat

Everyone marvels that the English are able to carry on despite the terrific bombardment they have been suffering. One sees an ad in the New York papers announcing the arrival of a new shipment of fancy "biscuits," or, as we should say, "cookies." One of the members of the Youth orchestra which toured South America says that the English boats command and go from that continent as if there were no war in progress. And now, at its usual time, there comes to our desk the publication, *English Church Music*, for October. This is the official magazine of the School of English Church Music, and its arrival signifies that in Church music, as in all else, the English can "carry on."

The letter of the director, Sir Sydney H. Nicholson, bears further testimony to that spirit, for not only does he tell of his own journeys about the country but speaks of the activities of choirs in various sections he has visited; also of the boys' festivals which were planned for the early fall. These festivals, he says, had to be held on Saturdays because the "black-outs" prevented evening services.

Throughout the entire publication, in the articles by other writers as well as Sir Sydney, the note of optimism prevails and likewise the determination to keep "the flag of the Church music flying." Whole choirs have been transplanted and the boys of these choirs find a field of usefulness in parish churches where they are now resident. In some instances whole schools have been moved, together with teachers and choirmasters; yet the work goes on. One looks in vain for a note of despair or defeat. It is not to be found in the School of English Church Music.

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PARISH LIFE

PARISH HOUSE

Dedicated to Things
Other Than Religious Services

"It is fitting," said Bishop Strider of West Virginia, "that we ask God's blessing on this building, which is to be used for the upbuilding of God and the higher life of the people of this community," when on November 20th he dedicated the new parish house of the 98-year-old Bruce Chapel, a parochial mission of Christ Church, Point Pleasant, W. Va., accepting the building in the name of the diocese.

The Rev. F. T. Cady, rector of Christ Church, and master of ceremonies for the occasion, before introducing Bishop Strider, stated that "as the Church is consecrated in service to God, the parish house is dedicated to things other than religious services. The parish house is the workshop and playshop of the Church. . . . This building stands as a concrete expression by these people of their love to Almighty God and Bruce Chapel."

The new parish house, the only center in a large rural community, is amply equipped. The exterior of the building is of brick veneer, matching the brick of the church building.

ORGANIZATIONS

Build Club Membership
During Fall Canvass

An effort to enrol every parishioner in one or more of the 16 parish organizations has been made part of the Every Member Canvass at Christ Church Cathedral in Hartford, Conn., and the results are "quite helpful," according to Bishop Gray, Suffragan of Connecticut, under whose leadership the canvass is being conducted.

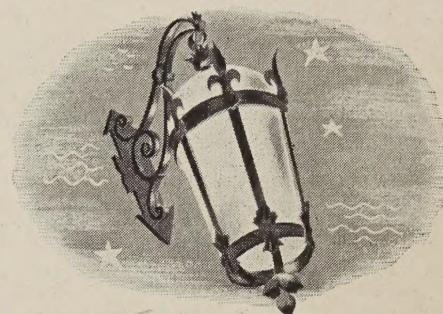
Canvassers are supplied with charts and material about the organizations, which range from church school and Woman's Auxiliary to Boy and Girl Scouts. Included are a Bible class, bowling club, two choirs, a servers' society, the Girls' Friendly Society, and others.

CHURCH FLAG

Young People Are First
to Present Official Banner

The Church of the Heavenly Rest in New York claims the honor of being the first church in the country to fly the Church flag, designed by William M. Baldwin and formally accepted by the General Convention at Kansas City. The flag, which was the gift of the Young People's Fellowship of the parish, was unfurled by the rector, the Rev. Dr. Henry Darlington, on Sunday morning, November 10th. Representatives of the Army and Navy were present and an honor guard of four soldiers from Squadron A, 101st Cavalry, stood at at-

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sings a song
of Christmas
at CHALFONTE-
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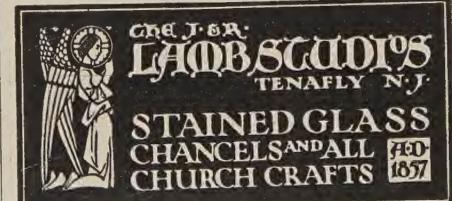
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BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

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OLD HYMNALS (Hutchins) with music wanted. New or second hand. Single copies or more. State condition and lowest cash price. MRS. MUSSON, 1023 Cherokee Road, Louisville, Ky.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

PARISH LIFE

tention during the ceremony. The flag was placed above the west door, with the American flag to the right.

CANVASSERS

Conduct One-Day Drive

For the first time in many years, a one-day Every Member Canvass was attempted by the parish of St. Paul's Church, Norwalk, Conn. Nearly every worker expressed his enthusiasm over the idea, and the financial results of the pledges showed a very definite increase over last year.

CITY CHURCH

Extension School for Children

One of the problems of a downtown church and the difficulty of transportation is being solved by the Christ Church Cathedral at Louisville, Ky., which sponsors an extension church school at the country home of Mr. and Mrs. Lewis Garin. The smaller children can more easily be taken to their home, where classes are conducted at the same time as in the downtown church school.

DEATHS

Lawrence Crittenton, Priest

The Rev. Lawrence A. Crittenton, rector of Christ Church, Canon City, Colo., died of pneumonia on November 27th in a hospital at Pueblo, Colo. He was 45 years old.

A graduate of the Nashotah Seminary in 1920, he served churches in Wisconsin before he was called to Canon City in 1926.

Mr. Crittenton was for several years chaplain at the Colorado State Penitentiary and at the time of his death was a member of the standing committee of the diocese, a member of the board of examining chaplains, and dean of the Southern deanery.

A Requiem was celebrated for the family by the Rev. James L. McLane; and services were held on December 2d, with Bishop Ingle of Colorado, Canon Harry Watts of St. John's Cathedral, and other clergy officiating. Burial was in Canon City.

His wife, the former Cleo Matheny, and one child survive him.

Miss Ida C. Taylor

Miss Ida C. Taylor, a well-known painter of portraits, died at her home in LeRoy, N. Y., on October 31st. She was 90 years old and had been ill only a short time. Miss Taylor was a pupil both of American and European masters, and one of her works, a portrait of Bishop William D. Walker, is owned by the Buffalo Historical Museum. Other paintings by Miss Taylor hang in Boston, Cambridge, and other cities. She is survived by a sister, Miss Isabella G. Taylor.

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POSITIONS OFFERED

NURSE for boys' school, Churchwoman. Box P-1497, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST for parish near New York City. Churchman. Box P-1498, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

POSITION AS READER and companion, by college man, largely traveled, Europe and America. Will go anywhere. Best of references. Box M-1500, THE LIVING CHURCH, Milwaukee, Wis.

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CHANGES

Appointments Accepted

Crittenton, Rev. Lawrence A., formerly rector of Christ Church, Canon City, Colo.; is in charge of All Saints' Mission, Sunnyside, L. I., N.Y.

CROCKETT, Rev. JOHN R., formerly curate at Luke's Church, Germantown, Philadelphia, Pa.; rector of St. Paul's Church, Aramingo, with address at 3825 Kensington Ave., Philadelphia, Pa.

DUNCAN, Rev. JAMES L., formerly curate at All Saints' Church, Atlanta, Ga. (At.); to be rector St. Peter's Church, Rome, Ga. (At.), effective December 15th.

LIVINGSTON, Rev. V. LOUIS, formerly rector of Paul's Church, Coffeyville, Kans.; is canon at the Cathedral of St. John the Evangelist, Spokane, Wash. (Spok.). Address, S. 1125 Grand Ave.

UNDERWOOD, Rev. BYRON E., in charge of St. John's Church, Mansfield, Mass.; is also in charge Trinity Church, Wrentham, Mass. Address, 159 Umford Ave., Mansfield, Mass.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

NEW YORK

St. Paul's Cathedral, Buffalo, N. Y.

THE VERY REV. AUSTIN PARDUE, D.D., Dean

THE REV. FRANCIS W. BLACKWELDER, B.D.

Weekdays: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street
New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong, Special Music.

Holy Communion at 10:30 A.M. on Thursdays and

Saints' Days. The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

Correction

KNUDSEN, Rev. HARVEY P., formerly assistant at the Church of St. Michael and All Angels, Baltimore, Md.; to be rector of St. Stephen's, Mount Carmel, and in charge of Monroe Kulp Memorial Church, Kulpmont, and of Holy Trinity Church, Centralia, Pa. (Har.), effective January 1st. Address, 104 S. Maple St., Mount Carmel, Pa.

New Addresses

PARSONS, Rt. Rev. EDWARD L., formerly 2504 Pacific Ave.; 2901 Broderick St., San Francisco, Calif.

EDWARDS, Rev. Dr. JOHN H., formerly 191 Ravine Dr., Highland Park, Ill.; Plaza Hotel, Clark St. and North Ave., Chicago, Ill.

EYLER, Rev. ARMAND T., rector of St. Margaret's Church, Washington, D. C., should be addressed at 1756 Park Road, Washington, D. C.

HUDGINS, Rev. CHARLES B., formerly 409 Waverly Blvd., Portsmouth, Va.; 318 E. Rd. Ave., Rome, Ga.

Ordinations

PRIESTS

NEW JERSEY—The Rev. ROBERT SCOTT HARRIS was advanced to the priesthood by Bishop Gardner of New Jersey in Trinity Cathedral, Trenton, November 30th. He was presented by the Rev. Canterbury C. Corbin, and the Ven. Robert B. Gibbons preached the sermon. After January 1st, the Rev. Mr. Scott will be in charge of St. Mark's Church, Plainfield, N. J., with address at 635 E. 3d St.

SPOKANE—The Rev. ROBERT L. BAXTER was advanced to the priesthood by Bishop Cross of Spokane in St. Luke's Church, Coeur d'Alene, Idaho, November 29th. He was presented by the Very Rev. C. E. McAllister and the Rev. Calvin Barkow, and the sermon was preached by the Rev. Ernest J. Mason. The Rev. Mr. Baxter is rector of St. Luke's Church, and vicar of St. Agnes', Sandpoint, and of St. Mary's, Bonner's Ferry, with address at 505 Wallace Ave., Coeur d'Alene, Idaho.

Marriage

JONES, THE REV. EVERETT HOLLAND, rector of St. Mark's Church, San Antonio, Tex., and Mrs. Helen Miller Cameron of Waco, Tex., were married on November 25th at St. Mark's Church. Officiating was Bishop Capers of West Texas.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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Communicant of St. Paul's, Washington,
D. C. \$ 10.00

China Emergency Fund	
"In Memory of A. B. C."	\$100.00
B. D. S.	1.00
Miss K. I. Cole	1.00
Mrs. Charles L. Street	1.00
	\$103.00

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Archdeacon Frederic W. Goodman	\$ 25.00
Offering, Union Thanksgiving Service,	
Valdez, Alaska	14.05
	\$ 39.05

Russian Seminary in Paris

Rev. Edward H. Clark \$ 2.00

St. Martin's Church, London, England	
Offering, Union Thanksgiving Service,	
Bellport, L. I., N. Y.	\$ 8.87

CHURCH SERVICES

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Luke's Chapel Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

THE REV. GRIEG TABER, D.D., Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses: 7, 8, and 9:30 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

THE REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

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Trinity Church

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In the City of New York

THE REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

THE REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

THE REV. MELVILLE E. JOHNSON, Dean

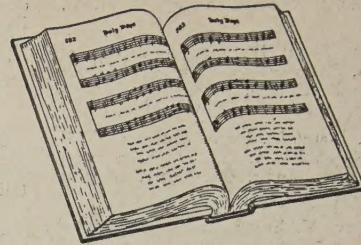
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